

# ZION'S HERALD

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## THE BOSTON ANNIVERSARIES.

Unlike New York, Boston does not surrender its anniversary week or anniversaries. It still fills its halls and churches, rushes from one audience room to another, hangs willingly on the same speakers, and is full of wrath and resolve against the sins of society. This year they have been unusually interesting. Dr. Lees's welcome and brave words for Democracy and Prohibition, with the telling speeches of Messrs. Upham, Hyde, and others, for Christ and His Gospel, at the anniversary of the Young Men's Christian Association, opened the battle bravely on the first Sabbath night. The Woman's Suffrage followed with equal crowds and courage. The Woman's Methodist Missionary Society had a good convention. This is another Boston Methodist notion, copied from a Boston Congregational notion, and sure to be adopted by Methodists and all other Christians everywhere. The Missionary Societies of the Congregational Church; the Seamen's, Prison's, Children's, and other relief and reform associations, had full and forcible occasions. Even the outside row of religionism, the "free and easy" religionists, who worship Buddha and everything but Christ, had their jubilee. When the sons of God came together "an evil disease came also," as these call the devil, and not unwittingly, for he is most emphatically an evil disease and a good deal more. The uppermost seats in the synagogue of reform were given to Temperance and the Woman's ballot; the most uppermost (if Grant White will allow that Shakespearean form of expression) were yielded to the Missionary, Bible and Christian demonstrations. No one need fear for the Anniversary week as long as Yankees, and Boston, and things to be reformed and removed shall continue to flourish. The first will fill the second and both assail the last until Christ shall reconcile all things unto Himself.

General Butler, in his conversation on England's course towards America, says, commercial rivalries caused her conduct. This is almost as great an error as Mr. Sumner's theory, that it was "unaccountable." The commercial class joined in the movement, and rejoiced in it,—but the root reason lies deeper. It was class government against popular. Mr. Mason detected it when he declared, at Fishmongers' Hall, that the South was seeking to plant English institutions on American soil. It was the instinct of feudalism, the

taint of "blood," aristocracy, nobility, that made her act as she did. Her lower classes saved us, and they would have never sympathized with us had the conflict been commercial. Their instincts taught them the meaning of the war. They have already won many rights through our success. Not until our legislators look this matter square in the face, and talk as they really believe, and most positively know, will this question be fairly understood and wisely settled.

**HAPPY PROSPECT.**—The N. Y. correspondent of *The National Baptist* thus describes the baptistery in the new First Baptist Church in New York:—

"The baptistery will be of white marble, and have half the front made of plate glass, so that the ordinance itself, and not merely the standing in water of the candidate and administrator, can be seen."

What a pretty view will that aristocratic congregation have of the candidates, all through that superb plate glass! What an improvement on the crowds that piled up on each other to get a glimpse of John on the banks of the Jordan, or the pioneer Baptists on that of many an American stream. No gaping, no rising up, no straining of necks and toes, no going down over the rim of the pool out of the sight of the congregation, a practical immersion of minister and candidate, such as is the case in modern baptisteries. Plate glass and white marble have changed all this. Our beloved brethren must cease to denounce the ceremonial follies of the High Church, or the Methodist passion for relics. We are all in one boat.

The Old South celebrated its two hundredth anniversary the 12th of May. Dr. Blagden preached two commemorative and historical discourses. This is the oldest church in this city and very nearly the oldest in the State that has abode in the faith of the fathers that founded it. It purposes to build a new church on the new lands, retaining the old church, and each having a pastor with jurisdiction over the separate church, exactly the constitution of the British Wesleyan city circuits. It should and must still live in the centre, though it also push out toward the circumference.

**CHURCH THEATRICALS.**—*The Register* seems to think Orthodox follies excuse heterodox. Because evangelical schools indulge in dialogues and tableaux, therefore "liberal" churches may advertise German Theatricals in the shop windows of Washington Street. Do Orthodox errors excuse Unitarian? But these errors are not alike. We have seen in no shop window an announcement of theatricals of any sort by such schools, nor whole days given to dancing, under the direction of a minister and his church, and that a mission church, supported in this act by all the churches of its faith, as is the case once or twice a year in the Music Hall in this city. Some Episcopal churches have allowed this license, but that is a High Church fantastic toe, which its evangelical brethren denounce. Mr. Clarke, with super catholicity, has desired to include all faiths, heathen and Christian, in one. He is now proceeding to unite all practices. What a mediatorial school and broad church! "Good Lord, better devil," is its motto; and John Bunyan is called to act as sponsor for the child! Aminadab Sleek, in

fiction and slander, is excelled by the modern ministry of our supremely liberal metropolis. Mr. Frothingham, who has abandoned the church for the hall, as less consecrated and therefore more sacred, should go a step further, and have a dance-hall, billiard-room, card-table and theatre for his conventicle, with James Fisk, Jr., for director.

**THE ITALIAN MISSION FUND STARTED.** James P. Magee capped the climax of the missionary meeting at Bangor, a week ago last Sunday night, with reading a letter from Rev. John S. Ayer, announcing the gift of one thousand dollars for the Missionary Society, for the establishment of a mission in Italy.

The brother who makes this donation is an elderly preacher of the East Maine Conference. This easternmost and probably poorest Conference has the honor of leading the Church in this most important direction. Who will second his motion with another \$1,000. It can be raised in a day. If our brethren wish to have Papacy met by Methodism in its strong hold, let them put this mite in the Lord's treasury. Send on the subscriptions immediately, so that the first meeting of the Board of Managers of the Missionary Society in their new buildings may establish the mission to Italy.

Among the most interesting and profitable events of Anniversary week, was the union Sacramental Season at Park St. Church. The house was full, and the elements were distributed by members of four Christian churches,—Episcopal, Methodist, Presbyterian, and Congregational. The Baptist brethren were absent, to the great regret of all. It was a soul-refreshing season and a good foretaste and forerunner of the marriage supper of the Lamb.

A treasure long buried is to be dug up. In the upper edge of Portugal in the year 1702, the year John Wesley was born, the English and Dutch attacked some Spanish galleons or treasure ships in the harbor of Vigo, in the north-east corner of Spain, spoiled many, and sunk many. Millions of gold and silver have lain in the harbor since. Col. Gowen, who has raised seventy ships in the Sevastopol harbor, proposes to raise them, giving Spain one fourth, and taking three fourths for his share. Englishmen sunk them, an Englishman raises them. Spain better have made a trade with the English when the attack was made. One hundred and sixty-seven years is a good while for a fleet to be in the mud and water unrotted. But this is said to be in good condition, and the British and American contractors hope to get rich in the enterprise.

Brigham Young is to take the stump for Woman Suffrage. He is shrewd; but he is too late. He cannot control even his own seraglio by thus advocating their civil rights. But he means to have a good record in his death, if not in his life. Napoleon may ere long appear as the leader of the Republicans, outrivalling Garibaldi and Victor Hugo, and Victoria announce herself the champion of Woman Suffrage. Kings are becoming the nursing fathers, and queens the nursing mothers of the Gospel of Christ, in its application to the rights of all mankind.

## Original and Selected Papers.

## THE SACREDNESS OF EARTH.

[A Fragment.]

BY H. N. POWERS.

Man cannot quell his longings. The bright dream  
Of nobler being loads his restless heart  
With golden benedictions. He aspires  
In sacred deed and soul compelling thought,  
To reach the heavenly vision, and the strife  
Of his immortal nature, breasting on  
In love's sweet pain and the unconquered will,  
Makes life, and toll, and all the gathered years  
Solemn and grand, until this mystic world  
Is like a temple throbbing with his prayer.

Where sleep the prophets, where the ground is rich  
With innocent blood, where Justice triumphed,  
Where Science caught the secrets of the skies,  
Or Freedom broke the iron thrones of wrong,  
Or starry Faith rose in its dream of joy,  
Or Love fed love, or conquering Hope  
Smiled on the torments of an evil world,  
The place is holy. Not alone the vales  
Of bright Judea, nor where wondrous skies  
In mournful beauty bend o'er Hellas' grave,  
Nor Nile's weird wonders and old India's realms —  
All earth is sacred. Warm and watchful hills  
That slope to tuneful waters, mountain caves  
Where ages write their epitaphs in stone;  
Old groves that worship God; bald cliffs that lean  
Among the clouds their thunder splintered brows;  
Fountains that sing of love; the fragrant meads  
Writ o'er with flowers, and hungry deserts  
That with arid lips gasp at the sun — all  
Have heard the cry of the aspiring soul, —  
Are hallowed by the great religious heart,  
That yearned and yearns for the Eternal Good.

## GOLA GOKURN NATH.

BY REV. J. D. BROWN, OF THE INDIA MISSION CONFERENCE.  
A RUSTIC PULPIT.

In the narrative of Zaccheus, the publican, we are taught two lessons, illustrated in every-day life. First, that it is very inconvenient to be "little of stature." Second, that a little well applied ingenuity frequently enables us to overcome a natural defect. Now, for preaching in a Mela, it is very advantageous for a man to be, like Saul, "higher than any of the people, from his shoulders and upwards," but the writer can boast of no such physical advantages. So, upon going into the crowded bazaar of the Mela, I remedied this defect by securing a very primitive stool, made of reeds. Mounting this, I was at once surrounded by a great multitude, quite anxious to hear what the "Padri Sahib" had to say. My pulpit was not a comfortable one. The whole affair was so small that I had to balance myself carefully to keep from falling; however, I opened my message; gave them illustration after illustration, showing the folly of idolatry, and the need of a true Saviour, and closed with an earnest exhortation, urging all to believe on Christ, the only Saviour of mankind. I then introduced my native preacher, who followed up my sermon with a solemn warning concerning the awful end to which all idolaters were fast hastening. By the way, just a word here on *Christian idolatry*, if such a thing be not an anomaly. A zealous High Churchman in India, recently published and circulated a book, with the design of duly instructing native Christians in *Ritualism*.

A well educated and liberal-minded Hindoo read the book, and on laying it down, made the following sensible remark: "For years back I read the Bible, and held converse with Christian missionaries. My regard for Christianity has been growing up to this time; but if this pamphlet be a true representation of Christianity, I can only say, let me rather die a Hindoo, than perish a *Christian idolater*."

## A BRAHMIN REBUKED.

While my native preacher was addressing the people, an impudent Brahmin came into the crowd, and tried hard to get the people to go away and leave that "babbling" who, as he said, was "only talking nonsense;" but two or three of the listeners turned on him with unusual independence (for the people generally are afraid of the Brahmins), and told him that if he did not wish to hear, he could go about his business and not trouble them.

As night was settling down upon us, we made our way back to our tents.

## A GOOD PRAYER.

A few minutes were devoted to the home papers, after which my native preacher and Bible colporteur came in to my tent for prayers. How I wish the readers of the *HERALD* could have heard and understood the earnest and highly appropriate prayer offered up by one who four years ago was a Mohammedan Maulor (or preacher); I am sure it would have touched every heart in which there is a spark of love for Jesus and perishing souls. After pleading earnestly for a blessing on the poor deluded thousands gathering here in the vain hope that they can wash away their sins in a pool of filthy water, he continued his prayer — in Hindostani, of course — as follows. "Now, Lord, why not save these thousands, yea, all the people at this Mela,

through the instrumentality of us, Thy servants, not that we may get honor thereby, but that Thy name may be glorified. There is nothing too hard for Thee, O Lord. Come then, we entreat Thee, and save all these people," &c., &c. After prayers, my native brethren went to their little tent alongside of mine; not forgetting to utter tenderly the genuine Oriental salutation "Salaam." May God bless these dear servants of Christ. One of them has nearly preached his lungs away. I doubt if he will live another year, and yet he is devising liberal things for the place to which he has just been appointed.

## A MIXED MULTITUDE.

What a strange sight that must have been when the children of Israel, with their dough-troughs slung over their shoulders, marched out from among the wailing Egyptians! Old men and women leading by the hand their great-grandchildren. Young men and maidens who had made love, not in shady bowers but in the unromantic brick-yards of Egypt, and, last of all, that "mixed multitude" who had learned from the astounding miracles they had just witnessed, to place more confidence in the God of the oppressed Israelites than they had in their own bovine deities.

Of not less variety is the straggling army of idolaters passing within sight of my tent on their way to the shrine of Gola Gokurn Nath. Mad with idolatry, they come from far and near, singing, as they trudge along, the praises of their heathen gods.

One or two in a company sing almost through a verse, the last word of which is "Maheden" ("the great God,") but just as he reaches that inspiring word, all the crowd, men, women, and children, join in at the top of their voices, and make the plains ring again with "Bum, bum, bum Mahadeo!"

Such a scene cannot be described. To be understood, it must be witnessed. Here are men with children sitting astride of their haunches, a kind of locomotion peculiar to Orientals; there a woman with a four year old boy, entirely naked, except a few charms, principally consisting of shells, tied around his neck. The boy sits astraddle of her shoulder. Balanced on her head is a large earthen jar, and before her walks a diminutive donkey, with a baby in one pannier and some vegetables in the other. Here comes a fakir, or religious beggar, dressed in the height of fashion, i. e. his hair, which reaches almost to his heels, is stiff with rather odoriferous ointment, which is simply cow-dung, and over his entire body is smeared a thick coat of ashes. This is the amount of his toilet, always excepting a string of sacred beads, which he carries in his hand, and turning one after another over his fingers, mutters, "Ram ram." By him walks a Mohammedan fakir, more decently dressed. He wears no turban; and his long robe is of a dull orange color. This son of the false prophet heartily despises his Hindoo brother, calls him a "Kafir," an infidel dog, etc., but you observe he too has a string of beads, which he counts as he goes, repeating, as each bead drops from his fingers, "Allah." A bead-counting Roman priest, mumbling his Ave Marias, would complete the trio. Here comes a big fat Rajah riding on an elephant. Before him rides a man on horseback, with a pair of old-fashioned beehive drums slung across the horse's shoulders. These he beats vigorously, and succeeds in making a great deal of noise, but very little music. Beggar boys by the dozen run beside the huge animal, shouting flattering titles, and expecting a reward in the way of a few pice from this great lover of "ghi" and ostentation.

## "WASH AND BE CLEAN."

So say the Brahmin priests. A walk of ten minutes from my tent brings us to the sacred pool. It is walled in, and has brick steps on all sides, which lead down into the water. Literally thousands are going through their ablutions; and the water is thick with mud and filth. The Brahmin priests who own the shrine, are reaping quite a harvest; for no pilgrim, be he ever so poor, would think of receiving so much benefit, as they imagine these waters can confer, without bestowing something on their religious teachers. Penurious Christians — may their number decrease — might learn a useful lesson from these poor idolaters. The man who sits year after year under the preaching of the word of life, sharing in the privileges of the sanctuary without contributing anything toward the support of the ministry and the extension of Christ's kingdom, is of a meaner spirit than those poor, dark-minded idolaters, vainly striving to wash their sins away in these polluted waters.

## RUMPING HEADS.

A few steps bring us to a raised platform from which we have a good opportunity to watch the crowds passing through the little temple of "Mahadeo." The door is low; and the crowds, all in their bare heads, most of which are shaved, — struggle to get in; two or three stoop to enter, but the eager, excited crowd push them forward, and their bald heads are severely bumped against the solid brick walls. See, yonder policemen have caught a thief; one of them holds him securely by the top-knot or tuft of hair which is never shaved. His accuser follows the prisoner. As soon as they come near, we inquire what has occurred. The poor fellow there, whose ear is torn and bleeding, tells us that the thief tore his ear-ring out. This is nothing

uncommon. To prevent such rascality, the policemen compel all the women who are about to enter the temple, to take off all their jewelry, for which, by the way, these dark-eyed daughters of Eve manifest as much fondness as do their fair sisters of the Western world. At the outer entrance to the temple yard, sit men with baskets containing little bottles filled with Ganges water. The more devout purchase each a bottle to pour as a libation on the obscene image in the centre of the temple. But we must seek a more retired spot where, with full hearts, we entreat the multitudes to come to the fountain opened in the house of David for sin and all uncleanness.

## A PIG AMONG THE PURITANS.

The title of this article may strike the reader as slightly infelicitous for a religious journal, inasmuch as the family to which our subject belongs, have not been known as large contributors to the interests of either religion or politics. As a race they have not been historic, and have no great claims on our attention.

However true this may be in the general, we wot of one case, in which the pig found place among a very pious people, and rendered services so signal as not only to make a great splurge in our politics in his day, as his kindred did in Gennesaret, but the posthumous odor of his virtues, infecting gratefully all our constitutional history, was such as to remain diffused in our moral atmosphere to this hour.

So wise and beneficent a quadruped, leaving behind him the aroma of such extended charities, could have been born nowhere but in Boston, the Athens of the West, and away back in those primitive days of Puritanism when hominy and pumpkin pies and bean broth were mixed in with theology.

The fortunate possessor of such a prize was Richard Sherman, of Boston, merchant. Unfortunately, of this Dick we know but little, as the pig entirely overshadows the man in history; but reasoning from analogy, we conclude, if the pig was so great, how ineffably, sublimely important must have been his happy master.

Dick Sherman was son of Edmond, of Dedham, England, that great hive of the Shermans; was born 1577; came to Boston in 1634 to improve his estate, and entered into trade while the city was yet in corn-hills, and indeed much of it in the native forest. Richard was a Christian, I have no doubt, at least he was not a Jew, as my narrative will show; like most of those people about him, he was a member of the church in which he piously died and was buried in 1661. He was only second cousin to Phil and Sam of Boston. Most of his family remained the other side of the water, only a single daughter having come to Boston, who married a Spawle, and whose blood still flows in the veins of some of the high-born of this renowned Commonwealth.

Who Richard's wife was we do not know. I wish we did, for she was the greater man of the two. But in the absence of such important information, it must suffice to state that her name was Martha, and that she performed sundry valorous feats deemed worthy of a place in the grave journal of old Gov. Winthrop.

But it is time that we return to Richard. As we have said, he was a merchant in Boston; but he appears also to have retained some business in the Old Country, attended to by the portion of his family which remained the other side of the water, and to which he was accustomed, each year, to return. Some of these absences from Boston were quite protracted, extending in one instance over a whole year; and during these intervals of her husband's absence, Mrs. Sherman used to manage the business herself.

It was while her husband was absent on one of these occasions that she lost a pig, and though the city was small, nothing could be found of the stray. About a twelvemonth thereafter it got abroad, says the grave Winthrop, that "there was a stray pig in Boston," — there have been many since, — "which was brought to Capt. Kayne," a man of property and consequence, but unpopular for alleged hardness in his dealings. He gave public notice to the town crier and otherwise; but no claimant appeared for "mor a year" nor till he had killed one of his own which had been kept along with the stray.

At this stage Mrs. Sherman appeared and claimed the slaughtered pig as the one she had lost; but as Capt. Kayne refused to surrender his prize, alleging that it was one he had raised, the matter was referred to the elders of the Church of which they were both members, and hence they must first consider the case ecclesiastically. The elders gave the pig solemn consideration, joined with prayer. But as Capt. Kayne, though somewhat hard in his dealings, — a militant disciple, — was by reason of his wealth a leading man in the Church, the scale, in the view of the elders, turned in his favor, and he was exonerated.

The case having been referred to the Church, and the result not proving satisfactory to the parties, it was allowable to bring it before the civil courts. Availing herself of this privilege, Mrs. Sherman, dissatisfied with the decision of the elders, brought her case before a jury, who, however, took the same view of it as did the authorities of the Church, and gave the defendant "three pounds for his costs," — a somewhat more favorable result than the stern old yeoman had anticipated, and which so fortified his conscience that he turned on the other party with a suit for

defamation charging him with theft, and recovered "forty pounds damages."

Damaging as these findings of the courts seemed to be, to our heroine, the irrepressible Mrs. Sherman was still unshaken in her resolve to obtain justice even at the hands of this churlish old Nabal. In those days even, there was one woman in Boston who held and intended to make good woman's rights. In the meantime, her purposes were reinforced by the return of her husband, who, like a valiant knight, determined to defend the rights of his wife. The case, however, seemed nearly hopeless, as Richard had the Church, the courts, the money, the aristocracy against him, while one man and one woman stood up *contra mundum*, alone in defense of their slaughtered pig. Was ever such self-sacrifice — such war for conscience? But a stout heart takes counsel of difficulties only to overcome them. One other resource remained. The Legislature, at that time organized as a single house, presided over by the governor, was a court of ultimate appeal, and hence was called the General Court.

Richard brought the pig before the General Court. The court was composed of magistrates and deputies sitting, as above indicated, in a single chamber, over which the governor presided. The magistrates for the most part represented the wealthy and aristocratic classes, while the deputies were the representatives of the masses in the rural towns, and hence were not only more liberal in their views, but also much more numerous than the magistrates.

After a rehearing of the case before this body, which occupied "the best part of seven days," two magistrates and fifteen deputies voted for a reversal of the previous decision, against the judgment of seven magistrates and eight deputies who approved it, while "the other seven deputies stood doubtful." Thus a large party of the superior officials was for one party, while on a joint vote the majority of the court would be for the other. The division standing thus, the case was not determined; but in a period when popular feeling was enlisted in favor of democratic usages, it brought up distinctly the relations of the two classes of representatives to each other.

"Much contention and earnestness there was," Richard had the adroitness to throw himself, with all the weight of his pig, on the popular side. As against the aristocracy, he was the friend of the people, inasmuch that the deputies began to say that this cause of Richard Sherman is the cause of the people. With liberty thrown in beside the dead pig, the scale evidently began to incline Shermanward. The sound of this case was filling the colony. The democratic elements, rallying about the pig, began to alarm the government, doubting whereunto the matter might grow. The affair gave "occasion for many to speak unreservedly of the court, especially of the magistrates; and the report went that the negative vote had hindered the course of justice, and that these magistrates must be put out, that the power of the negative voice might be taken away." In view of these ill rumors with which the air was full, the mighty Winthrop published a declaration of the case, "that truth might not be considered unknown."

In the meantime the elders, on a review of the evidence in the case, approved the sentence of the court; but Gov. Bellingham, stirred by the breeze that was up, became the active advocate of Richard Sherman and "would have the magistrates lay down their negative voice."

Six years had now elapsed since the contest began, affording time for men to grow cool and to relax their grasp; but the grip of Richard, like that of a sturdy mastiff, was as unyielding as ever. Encouraged by some of the court, at the general election in May, 1843, he proposed a petition for a new hearing, which obtained a favorable response. Winthrop tried hard to evade the storm, inveighed against "the democratic tendencies of the times," and the unreasonable passions and humors of the people, but was informed that his exposition had occasioned displeasure. The cause of the complainant had evidently prevailed through the towns, and to pacify the feeling Winthrop induced Capt. Kayne to settle the matter privately, and this being done, it was accordingly dismissed from court.

Although the case, as between the original parties, was now settled, the government, after so protracted a struggle, was left agitated like the ocean after a storm. Despite all efforts to thrust it aside, the unwelcome ghost of Democracy, as that of Samuel before Saul, rose up before the civil fathers. If these democratic deputies could now out-vote the solid magistrates, how would the danger be enhanced as new issues should arise in the future. The magistrates would remain a small body, while the deputies, the direct representatives of the people, would increase as the population multiplied, and towns extended out into the wilderness; hence, whatever was to be done to check the power of this new giant should be done at once.

This end would be secured, as they judged, by dividing the Legislature into two houses, a house of magistrates and a house of deputies, whose concurrent voice, with the signature of the governor, should be required to perfect a measure. Thus originated the division of the legislative power in the Bay Colony, a provision which proved so beneficial as to be soon incorporated into the constitutions of the other colonies and finally into that of the Federal Government.

In view of this scene the stern Winthrop very properly writes, "then fell out a great business upon a very small occasion." The pig becomes historic, effecting constitutional modifications which shed a fresh lustre upon the legislation and history of the New World. The little one becomes a thousand, affording us an instance of the way the Pilgrims triumphed over caste. Let our modern reformers and iconoclasts take fresh courage from the fortunes of the pig among the Puritans.

#### HELL IN THE LIGHT OF THE CROSS.

Nowhere do we see the truth of the doctrine of eternal punishment more clearly than from Calvary's blood-stained summit. Christ died "that the world through Him might be saved." Saved from what? Nothing less than an eternity of impending woe could make it necessary that the Son of God should descend, forsaken of the Father, through the "valley of the shadow of death." For if punishment for our transgressions could fit us for heaven, far better would it be that we endure the keenest of torments, even though our sufferings be prolonged through many millions of weary ages, provided only that at last we enter a blissful eternity; far better than that this most dreadful scene in the history of the world should have been written with the warm blood of "The Only Begotten." Or if God could, by one stroke of His power, annihilate the sinner and sweep sin from His universe, He must exercise His power rather than to permit His dearly Beloved to expire upon the shameful cross. Or if by any act of His love He could bring us all into the eternal joy of His presence, irrespective of our moral condition, He would reach forth His hand and gather us in, rather than sit upon the throne of His power and look down, without any attempt at rescue, or even the cheer of a Father's sympathy, upon the death-agonies of the Son of His heart. An eternal hell impending over the guilty sinner demanded the atoning blood, and the dreadful sacrifice was made.

O sinner! look to the cross of Jesus, and see that it alone stands between you and a yawning hell.

"See His body, mangled, rent,  
Stained and covered with His blood."

and remember that were it not for His love for you, your doom would be forever sealed. Will you slight His offered mercy? Will you choose eternal punishment, while Christ freely took upon Himself the "chastisement of your peace" rather than you should experience that woe?

#### LAY DELEGATION.

BY REV. JESSE T. PECK, D. D.

The manner in which the members of the Methodist Episcopal Church approach the final settlement of this grave question, is reason for gratitude to God. They are, to a large extent, aware of the greatness of the issue. They are not indifferent, but thoughtful and calm. In this, at least, the Church is already a conqueror. We have seen storms from this quarter. Personal ambition and partisan animosities have racked the Church to its very centre; "schism and secession have left" the body "torn and bleeding." But everything is different now. By increase of piety and good sense, as we prefer to think, the Church has grown great in her self-possession, and she will now decide her largest and most critical question with loyalty to herself and to Jesus Christ. There will be interest, strong and decided, everywhere. Earnestness will increase as the crisis comes on; but if we understand the temper of the Church, the man who dares to invoke the spirit of party, or attempt the control of a faction for the triumph of ambition, will meet with summary condemnation from ministers and laymen. We shall, let us trust, come to this vote with warm love to each other, and prayerful dependence upon God for the right result. Suffer the following suggestions:—

1. A full vote is very desirable. The ministers earnestly wish to know the will of the people. No interest can be served by staying away from the polls, as a majority of those present and voting will determine the question.
2. In the judgment of the General Conference, there is nothing wrong in principle, nor dangerous in tendency, in Lay Delegation. This is evident from the fact that in 1860, 1864 and 1868 this body "expressed its willingness to admit lay delegates to the General Conference whenever the people should desire it."
3. This second call for a vote is ample evidence that the first was not considered a full and reliable expression of the "will of the people," while the careful preparation of a plan shows that an affirmative vote is now anticipated.
4. Neither the spirituality, wisdom, wealth or business ability of the Church is peculiar to the ministry. They belong to laymen and preachers alike. They ought, therefore, to come up from both orders to give right directions to the body which, under the Master, makes "rules and regulations" in which all are interested, and which all are bound to obey.
5. The various Methodist bodies in America are cautiously but surely approaching each other. They ought to be one; but this can never be without Lay Delegation. The laymen of other Methodist bodies are represented in

their Church councils by laymen; and we fully believe the members of the Methodist Episcopal Church ought not to be less honored and trusted than those of other churches. Let our people rise to the rank of theirs, and then let us blend harmoniously in the accomplishment of our great mission to the world.

6. The Methodist Episcopal Church has grown to greatness, chiefly under government by its ministry. We have borne all these burdens, until many of us feel that they have really become too heavy for us. As the great enterprises and business responsibilities of the future rise up before us, are you willing to send up some of your clear-minded, noble men to help us bear these responsibilities? We have asked you to judge of your own rights and interests. In our behalf as well as your own, will you respond heartily "for Lay Delegation?"

7. If a majority of members, male and female, vote for it, they may rely upon a large vote of the ministry, rendering it the law of the Church. Sufficient assurances from the General and Annual Conferences have already been given to render this morally certain.

THE SISTINE MADONNA. — It seems to me that there can be but one voice as to the preeminence of the Sistine Madonna at Dresden, over all other pictures. The Virgin, with the infant Saviour in her arms, is represented as standing on luminous clouds, in a light at once intense and soft, — with a countless multitude of angel faces in the background, as if in obedience to the command, "Let all the angels of God worship Him." Beneath, at her right hand, kneels the Pope, St. Sixtus, an old man, with a face expressive equally of awe and of loving reverence, — his tiara lying on the ground at his feet. On the other side kneels St. Barbara, — her eyes cast down as if dazzled by excess of glory, and her beautiful countenance indicative of rapt devotion. At the bottom of the picture are two child-angels — their forms but half revealed — whose faces cannot have been copied from the fairest of the children of men: but if the spirits nearest the eternal throne have visible forms, one would almost think that Raphael must have been prepared for his work by being caught up into the third heaven. Where everything is wonderful, what amazes me most is the expression of the eyes of each member of the group. The Virgin's eyes are those of a happy mother, yet with a pre-science of far-off sorrow, — full, beaming, glad, yet with a slight but indelible touch of pensiveness. St. Barbara's eyes are those of a beatified spirit, crowded, whelmed and dazed by the multitude and richness of heavenly visions and experiences. The old Pope looks entranced and overwhelmed, and in his eye trembles the *Nunc dimittis*. The eyes of the little cherubs are so broad and bright that they appear to be looking in every direction at once; they seem to pierce the beholder's very soul, yet all the while they are turned intently heavenward. They are eyes which we feel can never be for an instant closed. They are brimming over with joy; they are full of praise. One can think only of the spirits that cease not, day and night, to cry, "Holy, holy, holy, Lord God of Sabaoth." But the eyes of the infant Jesus, — how can I describe them! In everything else He is a human child, thus in striking contrast with the infant cherubs below. His eyes, too, are those of a human child, and yet it seems as if they already looked through immensity and eternity. Such knowing eyes, yet not piercing, but self-contained; sweet too, full of loveliness. If He in His tender years gave presage of what He should be, we must conceive of Him just as Raphael has painted Him. The enjoyment of this picture is well worth the double Atlantic voyage. I have fed upon it ever since I saw it. There is not a waking half-hour, during which it does not reproduce itself in sight-like reminiscence. Yet more, I feel as if this picture will, for my life long, stand between me and that coarse, unappreciative rationalism of our time, which seems to find an especial joy in eliminating the Divine element from the birth and infancy of our Lord. It is an argument to the reason and the understanding, no less than to the aesthetic nature; for surely a mode of manifestation, which, in its artistic guise, thus lifts the soul into an ecstasy of praise and adoration, cannot be unworthy of the Divine wisdom and love. — *PEABODY'S Reminiscences of European Travel.*

A HARD-WORKING QUEEN. — A correspondent of the *Boston Journal*, speaking of Queen Victoria, says: "As a sovereign, she is the hardest-worked woman in England. Her official duties commence at 7 o'clock in the morning, one hour before breakfast. Wherever she is, dispatches are sent daily in by messengers, who ride in first-class cars, bearing what are called baskets. The papers from all the departments are submitted to her. These baskets are dark morocco boxes, about one foot in length. These are sent from Downing Street, the Admiralty, the Home Department, the Head of the Army, etc. Each basket is locked by the Minister who sends it. A card hanging from the inside contains the name of the Minister. Every train to Windsor, Balmoral, and Osborne, carries messengers with these boxes. The Queen and the Minister alone can unlock them. All these documents have to be read by her, for she signs nothing which she does not read. Every bill, act, treaty, document, petition, or paper requiring her name, are subject to her personal attention. Her Majesty is admitted to be one of the best business women in the kingdom. Each day's business is finished before the day closes. Usually, the messenger waits and takes the basket, locked by her Majesty, back to the Minister from whom it came. The Queen holds a ready pen and carries on her personal correspondence, which is very large. She pays her own postage, like any lady in the land. She has always given personal attention to her children, and their religious training has been the object of much solicitude and care. Her favorite pastime at Balmoral is among the poor, the lowly, and the sick, with whom she talks, reads, prays, and leaves medicines, food, money, and little tokens of her regard."

## For the Children.

## MUD PIES.

BY M. H. K.

Four little sun-bonnets, ruffled and neat,  
Covering tangles of sunshiny hair;  
Chubby, pink fingers, that busily work;  
What have you found that is beautiful there?  
Toiling like elves in their shadow-wrapped caves,  
Lying so far down from sound and from sight,  
That no remembrance of daylight can break  
O'er the dark calm of their morningless night.

Find you the diamond, red garnets, and pearls,  
Emeralds, topazes, rubies, and gold;  
Find you the key at whose magical touch,  
Gem-laden chambers of earth will unfold?  
What do your merry eyes see that is fair?  
Is it the sky that drifts soft, amber light?  
Is it the blossom of lily and rose?  
Is it the lark that sings on her flight?

Is it the brown thrush whose musical strains  
From the green hedges and thicket-nooks thrill?  
Is it the field, blossom-dotted and fresh?  
Sparkling river or diademed hill?  
No, your wise heads bending thoughtfully down,  
O'er the soiled hand that so busily flies,  
Hold not a thought of earth's beauty and joy —  
Making and caring for only mud pies.

Queer little pies, sprinkled over with stones,  
Crimson, and yellow, and speckled, and blue;  
Trace-worked with broken twigs, powdered with sand;  
Soiled leaves and blossoms, yet wet with the dew.  
Crimped, pinched, and scalloped, indented with holes,  
Where little fingers pressed heavily down;  
Bits of green mosses and delicate ferns,  
Over these homely pies daintily strown.

Ah! little children, not you alone  
Gather the grime, while the good and the true  
Bids souls come up into heavenly light;  
Tells of grand deeds that they grandly may do.  
Others than you till the earth day by day,  
Working unconscious of glorified skies;  
Blind to the beautiful, blind to the true,  
That all-transfiguring over them lies.

Little Corporal.

## THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.

PART II. CHAP. VIII.

It was the day of the great tea-drinking at Mrs. Kensett's; and now afternoon had come, and the little ragged guests were on their way, eager and shy and happy, to a wonderful degree. Sam Dodd was not with them, you may remember, nor Tim Wiggins, nor Jem Crook; but Sam watched them every step of the way. Yet they never saw him. Under cover of fences and hedgerows and bushes, he followed on; though for just what use and purpose Sam could hardly have told himself. Yet he followed, and when they were once inside the house, he took post outside the garden, watching till the back door should open and the children come out that way. For Sam's quick eyes very soon spied out the table in the arbor; and there is little doubt he would have made nearer acquaintance with it, had not the gardener been on duty; watching quietly as he raked the walks while the pleasant-faced woman brought out the things for tea. The sight, the smell of these delicacies, did not tend to sweeten Sam's temper. He might have been in the house there too, ready for his share, had he chosen; and instead of that, he was away off, hanging about and afraid to be seen.

"Well, I don't want 'em, I tell ye!" said Sam, in his silent rage. "O' course I could, if I was a mindter. But what's cakes, I'd like to know?" And with that, Sam Dodd drew in a long, long whiff of fragrance, trying to get just as much as possible of the aforesaid cakes.

"Strawberries! blessed if there ain't!" he began again. "And rich bread and butter, why, it's just white and yeller! And biscuits — and little pies! If I don't make them young beggars laugh 'tother corner o' their mouths afore bed-time" —

And there Sam grew silent in spite of himself; for just then the pleasant-faced woman brought out a large loaf-cake, frosted all over, and even (it did certainly look so) sprinkled upon its white top with colored sugar-plums. The sight fairly took his breath away. O, to spring in there, across the hedge! break all the dishes, knock down the gardener, frighten the woman out of her wits, and bear off the cake in triumph to Vinegar Hill! But highly as he esteemed his own prowess, Sam felt that to attempt all these various exploits at once would be a little too much, even for him. Some one of them might fail, and that would spoil all the rest. Gentler thoughts too came for a moment into the boy's mind: how kind it was of the lady to do all this! almost proving true what she had said about the King.

"For in course," Sam remarked to himself, "it wouldn't be no nigh so much for him to do, once he'd made up his mind to it, 'cause he's richer'n she, and has got lots o' fellers to do things. My! what a cake! Wonder if 'tother thing was true, now? — And there ain't the least speck o' doubt but there's goodies inside," added Sam, with his trains of thought slightly mixed up. He stood si-

lent again, peeping through the hedge from behind an old apple-tree; and then of a sudden the talk began inside the garden.

"Well, she do take a sight o' trouble!" said the old gardener, leaning on his rake handle.

"Why, no she don't," said the woman with the pleasant face, trying hard to make room for a refractory plate of biscuits. "Maybe she would, if she wasn't Mrs. Kensett. But it's only pleasure to her."

"I see, just so," said the old gardener, nodding his head. "There'll be consid'able pleasure scatterin' round when supper time comes, I'm thinkin'."

"She would have the best of everything for 'em," said the woman, coaxing her plates into good behavior. "If they never did afore, in all their born days, they should now, she said."

"What's the use, Mrs. Fritz?" said the old gardener, speaking out at last the problem on which his mind had worked fruitlessly for some time. "What's the good of it all, when all's done, anyhow? And what'll they young scamps know of the differ?"

"Why the use is to let 'em know somebody has a care for 'em," said Mrs. Fritz. "Supposin' the Lord had said that about us, where'd we be then?"

But at that the old gardener shook his head hopelessly.

"Supposin' He'd never made ready better things than we'd been used to?" Mrs. Fritz went on. "Supposin' we'd never had a speck of icing to our cake? Don't you see, Mr. Pink? 'We love Him, because He first loved us.' And Mrs. Kensett, she says to me: 'Freely ye have received, freely give.' 'I should feel ashamed,' she says, 'to take the best and give the poorest.'"

"Well, there's no denying that to be like the Master," said Mr. Pink, nodding his head again, in assent. "And I do s'pose we've got to believe He loves they youngsters, if they be's a bit trying now and then, in cherry time."

"Loves 'em!" echoed Mrs. Fritz, "why, man, He died for 'em, every one. What's cakes and sugar-plums now? I declare — now and then — times when I get thinkin' of it," said the good woman, her eyes shining with kindness as she arranged and rearranged her dishes, "thinkin' of it, and lookin' at them —"

"Well," said Mr. Pink, who had waited anxiously for the end of the sentence. "Then you feel as though you'd like to give 'em a good washin' and whippin', reg'late 'em like? I do."

"I don't," said Mrs. Fritz. "I forget all about the dirt and the rags and the wickedness, and I can't seem to see a thing but a whole parcel of children the King wants up yonder in His kingdom. And all I can think of is, how ever I can push 'em along and shove 'em in, and they just look lovely!" And with that Mrs. Fritz wiped her eyes on her apron, and went off in haste to the house after another dish.

Softly Mr. Pink resumed his work, the light touch of his rake on the gravel walk sounding in sweet, quiet peace with all the world. And Sam stood and listened. Then of a sudden the old gardener began to sing: —

"The Lord into His garden comes,  
The spices yield their rich perfume,  
The lilies grow and thrive:  
Refreshing showers of grace divine  
From Jesus flow to every vine  
And make the dead revive."

The thoughts, the images, were all new to Sam Dodd; he did not understand them; and yet something in the wild sweetness of words and tune, made him listen, straining his ear to catch the whole. He listened as the old man muttered and hummed through two or three half-forgotten verses, then burst forth again in full song: —

"The worst of sinners here may find  
A Saviour pitiful and kind,  
Who will them all relieve.  
None are too late if they repent;  
Out of one sinner legions went.  
Jesus did him receive."

"Come, brethren, you that love the Lord,  
Who taste the sweetness of His word,  
In Jesus' ways go on:  
Our troubles and our trials here,  
Will only make us richer there,  
When we arrive at home."

And with that, Mrs. Fritz, who had come softly back with the sugar-bowl, herself took up the strain: —

"There we shall reign and shout and sing,  
And make the upper arches ring,  
When all the saints get home.  
Come on, come on, my brethren dear,  
Soon we shall meet together there,  
For Jesus bids us come."

"Don't you see, Mr. Pink?" she said, as she set down her bowl. "And there ain't a young savage of 'em all but what's bidden, as much as you or I." She went off. Sam heard her brisk steps upon the gravel, and the slow scratching of Mr. Pink's rake, — and he thought and wondered. "Bidden to come," there it was again. And what was the old gardener singing now?

"O how I love Jesus!  
O how I love Jesus,

O how I love Jesus,  
Because He first loved me."

Strong and clear the chorus rang out, but this time the old gardener's memory seemed to have quite lost the hymn that should have gone with it. He muttered and murmured to himself as before, humming over four lines of something, but Sam could not make out a word. Then again came the chorus, full on the summer air.

"O how I love Jesus,  
O how I love Jesus."

And still Sam listened. And for awhile you would have thought some little grain of good was going to take root and grow, — finding a softer spot than usual in the wayside soil. Perhaps, who knows? But quick, suddenly, Sam set his foot on it, and then almost without a call, came a host of wicked, bitter thoughts, and cleared the ground. "It was trodden under foot, and the fowls of the air came and devoured it."

How did this happen, do you ask? Well, the Bible says such things happen when any one "heareth the word, and understandeth it not;" and to understand God's word, you must begin to keep it. I had directions once for knitting some piece of work. They were written down, and I read them over, but I could make nothing of them. This part seemed confused, and that unnecessary. At last, in despair, I took my needles and knit the first stitch, then the second, then the third; till one row was done, and another, and another, — and then the beautiful pattern began to show itself. The directions were all right, but they puzzled me unless I just took them *stitch by stitch*. And it is often so with the Lord's commands. Do the first one you can think of; and then the very next, and then the very next. And then it will be true of you with the rest: —

"A good understanding have all they that keep His commandments."

But poor Sam Dodd! — this was just what he did not do. For a minute he was almost persuaded, for a minute he did think of rushing into the house, telling the lady all about her pencil, and begging her to help him seek the King. And then he put that thought right down under his foot, and opened his heart to all the wicked thoughts that would come. He took them all in, every one as it came; and again the good seed was gone in a moment. He did not dare stand there any longer; for now the house door opened, and there came forth a small tumult of small voices, and Sam knew whose they were, well enough. And it would never do to be so near the hedge on one side, with Jemmy Lucas and Peter Limp close to it on the other. Very different eyes theirs, from the fading sight of the old gardener or the busy glance of Mrs. Fritz. Sam drew off and off till he was out of hearing as well as out of sight, and then he stretched himself out on the grass in his old fashion, to plan and to think. And the sunbeams crept higher and higher, and the birds began their evening song; cow-bells came tinkling home from the woods, and smoke curled up from out the village chimneys; and a wild, mixed scent of roses and strawberries and ferns and pinks and clover filled the air. And still Sam lay and thought, and still, in spite of himself, more fragrant than the roses, more glowing than the sunbeams, the whole eventide seemed full of the old gardener's song: —

"O how I love Jesus;  
O how I love Jesus,  
O how I love Jesus,  
Because He first loved me!"

## SCENE IN A MOSQUE.

An old Oriental story relates, that one day, Moolla Muscerodeen in a mosque ascended the desk and thus addressed his audience. "O, children of the Faithful, do ye know what I am going to say?" They answered, "No!" "Well, then," replied he, "it is of no use for me to waste my time on so stupid a set of people!" And saying this, he came down and dismissed them. Next day he again mounted the desk and asked: "O, true Mussulmans, do ye know what I am going to say?" "We do," said they. "Then," replied he, "there is no need for me to tell you." And again he let them go. The third time his audience thought they should catch him, and on his putting the usual question, they answered, "Some of us do, and some of us do not." "Well, then," replied he, "let those who know tell those who do not."

## ENIGMA NO. 15.

I am composed of 47 letters.

My 20, 12, 37, 6, 10, 31, 24, 33 are found in Cambay.

My 18, 30, 45, 22, 8, 16, 13, 27 was a priest.

My 26, 4, 12, 39, 21, 7, 45, 30, 4, 13, 35, 9, 26, 45, 12 is mentioned in Numbers.

My 45, 11 is a pronoun.

My 44, 45, 5, 23 is a mount.

My 10, 2, 18, 33, 40, 25, 6, 40, 34 was a king.

My 43, 42, 47, 28 is found in some churches.

My 14, 46, 19, 3 is a symbol of innocence.

My 1, 29, 32, 38, is a pronoun.

My 36, 17, 13, 41 is essential to life.

My whole is found in Psalms.

S. E. S.

ANSWER TO ENIGMA NO. 14.

Stone.

[Revised according to Act of Congress, in the year 1909, by ANNA WARNER, at the Clerk's Office of the District Court of the District of Massachusetts.]

## Correspondence.

## MISSOURI MATTERS.

The last week has been an exciting one in St. Louis, for many reasons.

## THE GRAIN MOVEMENT

is culminating in a great success. Stock continues to be offered. It comes from Boston, New York, New Orleans, and Liverpool. The object is to furnish facilities for the immediate shipment of grain, in bulk, from St. Louis to the Atlantic cities and to England and South America. Of course this implies return cargoes and direct importations by the St. Louis merchants. The enterprise is assuming proportions not anticipated at first, and no one questions any longer, that important results will follow. Lieut.-Gov. Stanard, one of our most intelligent merchants, and a member of Union Church, leads this movement, with his accustomed energy and ability. He has been chosen President of the Association.

THE MISSOURI STATE TEACHERS' ASSOCIATION was in session, in our city, last Thursday and Friday. As the Polytechnic building has been purchased by the St. Louis Public School Board, the most superb accommodations were furnished the Convention by its spacious halls, library rooms, committee rooms, etc. Educators were in attendance from all parts of the State, and from Chicago, Cincinnati, Philadelphia, New York, and Boston. The most notable addresses were made by Mayor Cole, Ex-Gov. Fletcher, Dr. Reed, President of Missouri State University, Prof. H. H. Morgan, of the St. Louis High School, and Hon. Newton Bateman, State Superintendent of Public Schools for Illinois. The chief topics discussed by the Convention were, "School Government," "Normal Schools," "County Institutes," and "Legislation needed." The most brilliant and effective essay read, was on "Self-help in Mathematics," by Prof. J. M. Greenwood, of Kirksville, Mo. The Convention was largely attended, and overflowing with enthusiasm. Such a body of teachers must exert a great influence upon the destinies of a State. With few exceptions, they are a body of noble and Christian men and women, and deserve a more liberal support and larger encouragement than they receive. Prof. T. A. Parker, a member of the St. Louis Conference, and Superintendent of Public Schools for Missouri, is building for himself an imperishable monument in the free schools of the State.

## SOUTHERN METHODISM

has been demonstrating largely during the past week. The Board of Bishops held their annual meeting here, and a Sunday-school Conference was also summoned to meet at the First Church. In brief, there has been a general convocation of the notables of Southern Methodism, and quite an attempt made to impress the public by an exhibition of the strength and progress of that branch of the Church. All the Bishops were present, except Bishop Early, of Virginia, and Bishop Marvin, who is on the California coast. Drs. McFerran, Anderson, A. L. P. Green, Speer, W. A. Smith, Poisal, and Bond, of the Baltimore Episcopal Methodist, are the big guns whose detonations attract the multitude. A mass Sunday-school procession and meeting came off Saturday afternoon. Six Sabbath-schools were represented, and fifteen hundred teachers and pupils in line. The music, banners, gay dresses, and happy faces, made a fine show. The gathering was in Masonic Hall, and the Bishops of the Church, and many lay and clerical dignitaries occupied the platform, and gave importance to the occasion. The St. Louis Democrat says:—

"On Thursday night Mr. Truett Polk, of this city, welcomed the Bishops of the Southern Methodist Church, who are at present in the city, in a brief public address at the church, corner of Eighth Street and Washington Avenue. The church was crowded, and the exercises were highly interesting. Nearly all the Bishops responded in brief addresses to the address of welcome of Mr. Polk, and the utmost good feeling prevailed."

The next night a missionary meeting was held, which was addressed by the irrepressible McFerran, and at which \$4,000 was raised for domestic missions. The speaker made much of the fact, that Southern Methodism was caring for the colored people, having now four colored Conferences, and a prospect of still wider usefulness in that direction. He intimated that a colored General Conference was also on their programme.

Yesterday, Sabbath, the St. John's Church was dedicated. This is a very imposing structure, situated in the western part of the city—the region of fashionable residences, has a main audience room, with a two-story chapel in the rear, and a tower at the intervening angle. The whole building is finished in superior style, and cost nearly one hundred thousand dollars. The dedication services were conducted by Bishop G. F. Pierce, who preached an excellent discourse, from Matt. iii. 11, 12.

## NEW CHURCHES.

The corner-stone of a new Methodist Episcopal Church—"The North Market Street"—was laid on the 8th inst., on the site formerly occupied by Simpson Chapel, which has been torn down. Addresses were made by Hon. B. R. Bonner, and by Drs. Crary and George. The pastor, Rev. J. N. Pierce, is pushing his enterprise with great energy and assiduity, and has a fair prospect of success.

The corner-stone of a new Southern Methodist Church—the "Centenary"—is to be laid this afternoon, on Sixteenth and Pine Streets, in the very heart of the city, by Bishop Andrew. The notice states that "other eminent visiting Bishops and ministers will participate in the exercises." A very splendid church is to be erected.

## UNION CHURCH SNUBBED.

The pastor and official members of Union Church offered

their pulpit and house to the Board of Southern Bishops for occupancy on the Sabbath, but the invitation was not accepted, although three or four pulpits of other denominations were supplied. Quite a number of the more intelligent and pious laymen of the "Church South" were greatly displeased by the course taken by their chief ministers. It is certainly a question, nevertheless, how far these courtesies ought to be carried, when only kicks are received in return.

## BISHOPS JAMES AND SIMPSON.

In the midst of the pomp and show, parades and demonstrations, meetings and conventions of our Southern Methodist brethren, we were not a little astonished at the sudden appearance, as if they had dropped from heaven, of two of our own beloved Bishops. What did it mean? These gentle, unobtrusive men had very little to say, and soon left the city as quietly as they came. They never told you: correspondent a word in regard to their mission, nor treated him with any more consideration than if he had not been a regular contributor to Zion's Herald. But being, if not a Yankee, only one remove from it, he can guess a few things, as well as anybody. That the said James and Simpson had an interview with the said Southern Bishops, and presented to them such proposal to consider a plan of reunion. They were kindly received, and had a very pleasant interview, and that the said Southern Bishops promised to respond in due time.

The rumors of these things have created not a little excitement in our staid old city, and have developed the fact that the laity of the two churches are quite prepared to forget the past, and to unite for a common Methodism and for the greater prosperity of the work of God. It may be that immediate union is not practicable, but if we can only come to an understanding, so as to work with each other, and not against each other, it will be a great gain. A genuine union, on a basis of righteousness, would enable us to sweep the whole Southern country; and if the odious spirit of caste were only removed, there would remain no difficulties insuperable in their character. As it is, there can be no question, that our presence in the lately Rebel States, is a positive benefit to the M. E. Church, South. It stirs their ministers and members to labors and sacrifices which would not otherwise be made. But a true union would so thoroughly reconstruct the Southern community, that the whole nation might properly join in the exultation. And would not all the interests of Christ's kingdom be greatly promoted? God hasten the day when all His people shall be one!

St. Louis, May 10, 1869.

A. C. G.

## Our Book Table.

## TRAVEL.

THE LAND AND ITS STORY, by A. C. Burt, D. D. Appleton. (H. A. Brown & Co.) This is a handsome quarto, full of handsome pictures. It aims to give the historic lay of the Land; carrying the voyager from Cairo to the Sea of Galilee. It is a faithful itinerary of the most enjoyable and profitable journey on the earth. The book will be an ornament to any parlor table. Its maps are especially valuable. Sold by subscription.

THE NEW WEST, or California in 1867-1868, by Charles G. Bruce (G. P. Putnam & Son) brings the Pacific Coast almost as near as the Pacific Railroad. It describes its territory, tribes, settlements, prospects, vividly and instructively. It draws a very happy analogy between Palestine and California; an analogy which one of our correspondents has dwelt upon, and also dreams that the Asiatic color and constitution will yet be wrought out in the white and wiry Yankee, in these brown climes. The work will be found a good guide on the new road to the new West.

## LITERARY.

THE INGHAM PAPERS (Fields, Osgood & Co.) continue, under a less quaint title, the delightful stories of Rev. E. E. Hale. In this volume are some of his happiest efforts. "The Rag-man and Rag-woman," "Round the World in a Hack," and other excellences, make up one of the best of a truly Yankee "Arabian Nights,"—the perfect light of common day putting on the hues of romance. Some of his fancies are quaint in their literalism. Thus his passion for Boston is so great, that its very latitude and longitude are loved. Wendell Phillips is like Toussaint, because Hayti is on this meridian; Valparaiso is the "Valley of Paradise" for a like reason. Mr. Hale delights in this literalistic romance. He would make an ardent Ritualist, if he set out; seeing in every robe the whole heaven of salvation.

THE BRAUNVILLE PAPERS: being Memorials of the Braunville Athletic Club. Edited by Moses Coit Tyler, Professor of English Literature in Michigan University. Boston: Fields, Osgood & Co.

Prof. Tyler writes with enthusiasm, as though he was almost a little crazed on the subject of "brawn." He has aroused considerable interest in the muscular part of Christianity, in the great State University where he teaches English Literature, which interest is likely to culminate in a gymnasium. He has the rare faculty of interesting those whom he addresses by voice or pen, and has given us a book which ought to be read by all the boys and girls, and by all the fathers and mothers of boys and girls. A proper interest in physical education, once excited, will never cease to produce good effects. The book is in the form of a description of an Athletic Club, their meetings, discussions, and exploits; and while describing and eulogizing athletic exercises, gives some rare and beautiful sketches of character. We wish he had not fallen into the obsolescent fashion hereabouts of making his muscular minister better than his creed. "The creed," he says, "under whose banner he suffers himself to be fighting, is a harsh, vindictive, ferocious one; but Samuel Bland has a heart too strong and healthy to be imbruted by any amount of theological Thugism." Now all this is after the nonsense of Holmes, but not after the truth. No system of theology, that represents the Gospel, is "harsh, vindictive, or ferocious." The

clergy that like manly exercises have also a manly theology; a system that takes in all the Bible and all the nature of man. It sees death and hell; it sees life and heaven; it sets both forth faithfully and bravely. He is a coward who dare not preach the terms of God's law. This toadying to a Boston weakness by orthodox souls should soon end. We hope our stalwart Professor will cling to a stalwart faith.

## JUVENILES.

Our publishers provide the young with a banquet, if not altogether rich in quality, at least abundant in quantity. The great predominance of the lighter kinds of pabulum—if pabulum it be—shows the prevailing taste too plainly, and, we may say, too deplorably. Candy, pastry, and other constitution-killing confections, are rapidly destroying the desire for the more substantial food of the mind. And yet, as a set-off against this, it is consoling to find, among the huge pile on our table, the wholesome works of our own publishing-houses. From Hitchcock & Walden we have four boxes of "Home Circle Library Series," embracing such good and sound food as "Wesley and his Co-laborers," "Asbury and his Co-laborers," "Lives of Hick, Corvoso, Hester Rogers, etc.; Wm. Baxter's 'Pea Ridge and Prairie Grove';" Mrs. Gardner's "Country Pastor;" Hildreth's "Pioneer;" Dr. Wise's "Young Ladies' Counsellor;" Tweedie's "Early Choice," etc., etc.,—numbering in all some eighteen or twenty volumes of excellent reading. From Carlton & Lanahan we receive the "Glen Elder Books," another box of four beautiful volumes, richly illustrated, and attractively written. The "True Story Library," a box of twelve little volumes, prettily got up, comes from the Presbyterian Publication Society, whose publications are generally worthy of favor. J. P. Skelly & Co., Philadelphia, are very industrious caterers for the young. From them we have "Cholula, or the Young Mexican;" "Jack Bryson," by Mrs. S. E. Boyd; both attractive stories, with a good moral. Robert Carter & Brothers are known the world over, and so are Gould & Lincoln, who sell Carter's publications in Boston. From these we have "The Little Peat-cutters," by Emma Marshall; "Teddy's Dream," by Emma Leslie; "The Woodman and his Dog," by Mrs. Sherwood; "The Lily Series," 6 vols., by the same writer; and "Little Jack's Four Lessons," a beautifully printed and illustrated volume; and "Nell's Mission."—all such volumes as children love to have in their libraries. "Master and Pupil," is a story for older boys and girls, one of the Prize Series of D. Lothrop & Co., of Boston. This is a fresh and lively narrative, with a good base-work of Christianity. "The Myrtle Branch" is a very pretty book, both in illustration, print, binding, and matter; published by Andrew Graves, Boston, who are also the publishers of "Paul Burton, the Drunkard's Son," by Mrs. M. Leslie. "The Temperance Speaker, for the Use of Temperance Organizations," is a volume of choice selections for recitation, issued by the National Temperance Society of New York. "Little Meg's Children" is a pretty story from the pen of the author of "Jessica's First Prayer," and the press of James S. Claxton. "Stella Ashton," by Mrs. Barlow, and "Friday Love," by Mrs. Davis, are from Garrigue & Co. "My Bible-class," and "Rays from the Sun," from Perkenpine & Higgins, are works of a different stamp, and should find their way into all Sunday-school libraries. Corwin's "Nest Series" is another box-full of delight for the little ones, from Andrew F. Graves, Boston.

## APPOINTMENTS OF EAST MAINE CONFERENCE.

BANGOR DISTRICT—L. D. WARDWELL, Presiding Elder.—(P. O. Brewer.)

Bangor, Brick Chapel, Charles F. Allen; Bangor, Union Street, Wm. W. Marsh. Brewer, supplied by T. Cooper. Hampden, A. C. Godfrey. Wintertown, Albert Church. North Bangor and Monroe, M. G. Prescott. Dixmont, Plymouth, and Jackson, Rufus Day. Newport, E. B. Thorndike. Kuster, Stetson, Carmel and Weston's Mills, M. D. Mathews. East Corinth and Corinth, S. C. Elliot. Harmony, St. Albans and Pittsfield, J. M. Hutchinson. Corinna, Palmyra and Detroit, to be supplied. Dexter, C. E. Springer. Bear Hill, Garland, and East Bangorville, W. B. Penlason. Dover, B. A. Chase. Bangorville, Parkman, Guilford and Greenville, S. Wentworth. Sebec, Atkinson, and East Bradford, H. F. A. Patterson. Brownville, Williamsburg, and Medford, to be supplied. Orono, W. T. Jewell. Edgerton, Veazie, and Upper Stillwater, to be supplied. Oldtown and Argyle, R. L. Matheson. Lincoln and Mattawamkeag, G. R. Palmer. Patten, to be supplied. Fort Fairfield, Lyndon, and Limestone, N. Whitney. Houlton and Hodgdon, H. W. Bolton. Danforth, Weston and Topsham, H. P. Blood. W. O. Holway, Chaplain U. S. Navy, South Atlantic Squadron.

BUCKSPORT DISTRICT—E. A. HELMERSHAUSEN, Presiding Elder.

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ROCKLAND DISTRICT—CHARLES B. DOW, Presiding Elder.

Rockland, to be supplied. Thomaston, B. S. Arey. Friendship, supplied by A. Plummer. Cushing, supplied by W. J. Clifford. Waldoboro' and South Waldoboro', Josiah Fletcher. North Waldoboro', supplied by J. B. Bean. Union, N. Webb. Bristol, Josiah Bean. Bremen and Round Pond, C. H. Bray. Damariscotta and Damariscotta Mills, L. H. Bean. Sheepscot Bridge, W. L. Brown. Wiscasset, J. N. Marsh. Georgetown, D. P. Thompson. Westport and Arrowsic, J. H. Bennett. Hodgdon's Mills, and Boothbay Harbor, P. Higgins. Southport, Melvin E. King. Woolwich, R. S. Dixon. Dresden, E. Davies. East Pittston and Whitefield, to be supplied. Pittston, C. A. Plummer. Windsor and Weeks' Mills, supplied by Joseph Williams. Washington and Montville, supplied by Z. Davis. South Vassalboro', supplied by E. Bryant. Winslow and Vassalboro', D. M. True. North Vassalboro' and East Vassalboro', C. L. Haskell. China, C. B. Bove. Clinton and Benton, G. G. Winslow. Unity and Troy, to be supplied. Palermo, supplied by E. Bryant. Knox and Morrill, to be supplied. Searemont and Appleton, H. B. Wardwell. Lincolnville, supplied by S. W. Danton. Camden, W. H. Crawford. Bucksport, J. King. George Pratt, Financial Agent of Rockland M. E. Church.

## THE HERALD.

BOSTON, JUNE 3, 1869.

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## METHODISM AND NOW.

There can be no doubt that the advent of Methodism marks one of the four great epochs in the history of Christianity. Like every other great movement of humanity, this had as its inspiring power a single idea. Though Methodism has had a mighty influence upon the educational, political, and philosophical developments of society, still the purpose of its founders had nothing to do directly with either education, politics, or philosophy. Their sole primary purpose was to bring about a wide-spread and thorough revival of pure Bible religion; it was to spread Scriptural holiness over all lands.

Without rejecting the creeds and formulas of an evangelical faith, they went straight back of creeds and formulas to the Word of God, and thence was wrought out by them a living experience of penitence and pardon, a practical demonstration of the power and willingness of God to save to the uttermost all that come unto Him through Christ. Thus prepared, they told, in direct and pungent terms, what they had seen and felt, and compelled the gazing world to acknowledge the harmony that existed between what they had personally realized, and the theory and commands of the sacred Scriptures.

The advent of Methodism occurred in a time of peculiar darkness and spiritual death. The Lutheran Reformation made but very little progress after the first forty years, and in the lapse of time its adherents became almost as destitute of real spiritual power as the Romanists themselves. Protestantism, in the early part of the last century, bore every mark of premature decrepitude and decay. Its best friends had good reason to fear that it was doomed to pass away, and live only in history as a grand but unsuccessful effort of humanity to rise to a destiny worthy of itself.

It must be confessed that to the mere spectator the little company of Oxford students were not so situated as greatly to affect the religious condition of the age in which they lived, much less the ages to come. Nor did they propose to do this. What they were wholly intent upon was, to secure for themselves a personal experience of the grace of God, which consciously saves from sin in the present hour. At length the very thing they sought was found, their burdened

hearts were delivered, and their sorrowing souls rejoiced in the abounding love of God. Afame with zeal, careless of fame, emolument, or power, and recognizing in the outcasts of the great city, the forgotten workers in the deep mines, and the wretched sons of want and sin, wherever found, the objects of the love of God, and the very souls for whom Christ had shed His precious blood, they proclaimed for all a present salvation from all sin, and in simple words pointed out the way which led from the deepest despair of ignorance and crime to the blessed cross of the world's Redeemer. It was a new presentation of the old and hallowed truths of the Bible, it was a Gospel of love and mercy to all, and joyfully the poor and despised listened to the good news, and found the message true.

The same characteristics which distinguished Wesley and his preachers in England, were reproduced in the pioneers of Methodism in this country, and corresponding results were witnessed. Methodism has not only gained numerically, it has not only been a revival of religion without cessation or decline, it has acted as a stimulant upon every other Protestant body in Christendom, it has aroused to new activity, and accomplished as much in this indirect method as by the more direct efforts, as represented by its continually increasing numbers. The time is now past when sneers and derision are considered as a legitimate part of the Christian courtesy to be accorded to the followers of Wesley. Instead of this we see a tendency, which is almost universal, to copy the Methodist style of doing the work of God. Social meetings are conducted after the Methodist model, our hymns and music are employed without hesitation, the cheerful spirit of our earnest and ever joyful piety is appreciated and sought after. In short, the harsh, illogical, and unscriptural dogmas of Calvin are fast becoming obsolete, the usages of the evangelical churches are changed, and their whole spirit to a very great extent has been transformed by the leaven of Methodism. Meanwhile, the errors and perversions of Universalism, Unitarianism, and all other unevangelical isms, and infidelity in all its hydra-headed deformity, have found in the hands of the ministry of the Methodist Episcopal Church a treatment which gives promise of ultimate extirpation.

To accomplish such results as these, has been the mission of Methodism in the past. We do not, we will not believe that its work is done. Never before were there such imperative calls for nobler endeavors and grander achievements. The nations far and near are waking from the sleep of centuries, while at home we have such opportunities presented as might well arouse the most careless and indifferent. If they will, let the inefficient and the envious say, with a patronizing air, that we have been of some use in the world, and have accomplished a good work, but now our occupation is gone, and we must settle down to the level of others. In answer, we simply array the fact, that we were never making such real and rapid progress as now. There has been a net gain in our membership during the last four years of 222,687. The value of our churches has increased more than 70 per cent., or \$15,054,885. The increase of our church and parsonage property during the same time was very nearly equal to the whole accumulated value of such property held in 1857, or 90 years after the introduction of Methodism into the country. During these four years our Sabbath-schools made a gain of 241,819, while at the present time we have 15,895 schools, 182,566 officers and teachers, and 1,152,825 scholars. Besides the millions in glory, saved by our instrumentality, these are our jewels, these are our trophies, which we lay at the feet of Jesus.

These facts and figures are doubly significant, when we consider the omens of the present hour. As far as human vision can discover, there is opening up before this nation an era of peace and prosperity such as we have never known. Freed from the direful curse which hung like a millstone about the neck of the nation, freed from the distracting cares of the past, at peace among ourselves and with all the nations of the earth, there is no reason why the people of God may not organize for one of the grandest spiritual campaigns the world has ever witnessed. The polity, the position, the patriotic record, the doctrines of the Methodist Church all conspire to give her the vantage ground. Before us, as a denomination,

God has set an open door which no man can shut. Can we, will we together enter this open door and do the work assigned? Will we so labor, as a Church, that our efforts shall hasten the expected coming of the glorious Son of God, whose radiant footsteps on the hill-tops of the future our longing eyes are waiting to behold? The next twenty, aye! the next ten years are pregnant with world-wide results. If we are faithful to our trusts as Christian men, the land in which we live will become the abode of a free, united, and happy people; abounding wealth will flow in upon us from every quarter; we shall occupy the central position among the nations, and by our precept and example we may mould the politics and the religions of the world. In such a crisis every Christian ought to be as true as the pole star; he ought to feel that he is largely and personally responsible for the consequences. As Methodists, we ought to pour forth our treasures without stint or measure upon the altars of divine service for every good and holy cause; above all we ought to give ourselves anew to Him who has bought us with His blood; soul, body and spirit should be consecrated to Christ, and then with ceaseless intercession, we ought to plead before the throne till the spirit witnesses with the blood to our adoption into the heavenly family; then hold on by faith till our souls receive the baptism of fire, and then, as our fathers and mothers in the days of old, we ought to take our places in the rear-guard of the conquering hosts of Zion and press with resistless energy forward to final victory.

## THE BOSTON UNIVERSITY.

Governor Claflin has signed the bill which enacted the following charter:—

"SECT. 1. Isaac Rich, Lee Claflin, Jacob Sleeper, their associates and successors, are hereby constituted a body corporate by the name of the Trustees of Boston University, and they and their successors, and such as shall be duly elected members of said corporation, shall be and remain a body corporate by that name forever. And for the orderly conducting of the business of said corporation, the said Trustees shall have power and authority, from time to time, as occasion may require, to elect a President, Vice-President, Secretary and Treasurer, and such other officers of said corporation as may be found necessary, and to declare the duties and tenures of their respective offices; and also to remove any Trustee from the said corporation, when in their judgment he shall be rendered incapable, by age or otherwise, of discharging the duties of his office, or shall neglect or refuse to perform the same, and to elect new members of said corporation: provided, nevertheless, that the number of members shall never be less than ten nor greater than thirty, and that their qualifications and term of service shall be fixed at the first meeting of the corporation.

"SECT. 2. The said corporation shall have full power and authority to determine at what times and places their meetings shall be holden, and the manner of notifying the Trustees to convene at such meetings; and also to establish boards of instruction in all departments of science and the arts, to elect a President of said University, and such professors, tutors, instructors, and other University officers as they shall judge for the interest thereof, and to determine the duties, salaries, emoluments, responsibilities and tenures of their respective offices. And the said corporation are further empowered to purchase or erect, and keep in repair, such houses and other buildings as they shall judge necessary for the said University; and also to make and ordain, as occasion may require, reasonable rules, orders and by-laws, not repugnant to the constitution and laws of this Commonwealth, with reasonable penalties, for the good government of the said University, and for the regulation of their own body; and also to determine and regulate the courses of instruction in said University, and to confer degrees: provided, nevertheless, that no degree shall be conferred except upon the recommendation of the appropriate faculty.

"SECT. 3. The said corporation may have a common seal, which they may alter or renew at their pleasure, and all deeds sealed with the seal of said corporation, and signed by their order, shall, when made in their corporate name, be considered in law as the deeds of said corporation; and said corporation may sue and be sued in all actions, real, personal and mixed, and may prosecute the same to final judgment and execution by the name of the Trustees of Boston University; and said corporation shall be capable of taking and holding in fee simple, or any less estate, by gift, grant, devise, bequest, or otherwise, any land, tenements, or other estate, real or personal: provided, that the clear annual income of the same shall not exceed one hundred thousand dollars.

"SECT. 4. The clear rents and profits of all the estate, real and personal, of which the said corporation shall be seized and possessed, shall be appropriated to the maintenance and endowment of said University, in such manner as shall most effectually promote virtue, and piety, and learning in such of the languages, and of the liberal and useful arts and sciences, as shall be recommended from time to time by the said corpo-

ration, they conforming to the will of any donor or donors in the application of any estate which may be given, devised or bequeathed for any particular object connected with the University.

"SECT. 5. No instructor in said University shall ever be required by the Trustees to profess any particular religious opinions as a test of office, and no student shall be refused admission to, or denied any of the privileges, honors, or degrees of said University on account of the religious opinions which he may entertain: *provided, nevertheless, that this section shall not apply to the theological department of said University.*

"SECT. 6. The Legislature of this Commonwealth may grant any further powers to, or alter, limit, annul, or restrain any of the powers vested by this act in the said corporation, as shall be found necessary to promote the best interests of said University, and more especially may appoint and establish overseers or visitors of the said University, with all the necessary powers for the better aid, preservation and government of the same.

"SECT. 7. This act shall take effect upon its passage."

That day will be a memorable day in the future annals of the University. For many years some of our wealthier brethren have felt that the time must come when the interests of the Church and of education would demand the establishment of a University in this vicinity. Local patronage largely controls all such institutions, both in respect to their students and their moneys. Two thirds of Harvard's students, and all its moneys, are from this side of Worcester. No evangelical college is within a hundred miles of Boston, except that in Providence, which is in another State and centre. The population of this region is vast and growing. Wealth is being rapidly accumulated. Students also will seek these centres, that do not now attend any of our colleges. The college will help those already in existence. Every new seminary we establish strengthens the old. Three Methodist colleges on our Atlantic coast, and even four, will help, not harm, each other. Hardly two fifths of the graduates of our own New England seminaries go to Middletown. She will gain more of them, even as well as from other sources, by the creation of a sister foundation.

The charter confers full University powers in the establishment of all departments, scientific, medical, legal, and theological. It will not long, we trust, remain a letter, but begin to put on the outward form, of which it is to be, for so many ages, we trust, the inward life. To Christ and His Church let this new University be dedicated. May it retain that seal on its heart and in its life, as long as the sun and the moon endure.

It must have been with peculiar pleasure that the Governor signed a bill for a charter of such an institution, for which his venerated father was one of the petitioners, and for which both father and son had been so long and earnest advocates. It will be a memory that the University will proudly and justly cherish in its long history.

#### DECORATION OF SOLDIERS' GRAVES.

Last Saturday, from end to end of this land, the sacred graves of those who fell to save their country were covered with flowers. Bands of music made the air mellow with their requiems, orations discoursed on the valor of those who fell, and the grandeur of the cause for which they gave up their lives. Processions of soldiers and friends marched to their sacred beds, and fair hands wove and placed on their green couches the fragrant symbols of a sweet and ever blooming affection.

Over all the land the novel scene has been witnessed. In country grave-yards, secluded and still; in suburban cemeteries, costly and crowded; under Northern pines, Central maples, and Southern magnolias, by brown hands and white, have crosses and wreaths of fragrant beauty gone to rest on their hallowed graves. Where else has the like been seen? What other land thus annually remembers its heroic dead? France scatters immortelles upon Napoleon's column on Napoleon's birthday, but France does not remember the citizen soldiery with which he won his victories. England pays no such tribute to the men of Waterloo and Alma. Prussia does not thus gratefully recognize those who at Sadowa made her Germany. America alone fondly remembers her fallen sons.

Some graves, alas, are unvisited. The spot where

many fell is not recorded. Under nameless sods they sleep their nameless sleep. Around cruel prison walls they were cast into undiscovered graves. The sea, too, hath its dead. The brave of the Congress and Cumberland, of the Tennessee and the first Monitor, sleep where no flowers can cover them. Yet these are all embraced in the nation's love and memory. Her gifts to those whose graves she knows, are gifts alike to all. Of one blood though from many veins, of one nation though originally of many nationalities, in one remembrance are they held, in one affection regarded. May this universal tribute breed universal love. Southern and Northern, white and colored, Englishman and Irishman, Prussian and Frenchman, all fell for one cause and one country. That cause and country will yet encircle the earth, and Africa and Asian, European and American, join in honoring these sons of their every continent who have fought and fell for the liberty, equality, fraternity, and unity of mankind.

#### BRITISH WRATH.

Sumner's speech awakens great ire in England. The papers unanimously denounce it. *The Pall Mall Gazette* declares for resistance unto war. The others, less loud, are not less hostile. Even *The Star* and *News*, the two more liberal papers, and the former the organ of John Bright, join in the melée. They alike condemn Mr. Sumner, and declare that England never will submit.

We shall see. It is not the first time, even in her history, as in that of other recalcitrant and submitting dames, when she,

"Declaring that she'd ne'er consent, consented."

She refuses to acknowledge her error in recognizing ocean belligerency, and pronounces as preposterous all our claims founded on the destruction of our commerce, both directly by its Alabamas, and indirectly by the creation of extraordinary war risks that our merchants could not afford to pay, and maintain a successful struggle with their British rivals.

But had it not been for the Queen's proclamation, our oceanic commerce would not have been in the least disturbed. The war would have been confined to our own territory. Britain recognized a body without a vessel, and that never built, or launched a vessel; that stole a few from us, and could only get one of these, the Nashville, to Europe. The whole oceanic trouble is due solely to Great Britain. Had it not been for her proclamation, not a ripple of that war would have beat against the smallest vessel on the great seas. She complains that France was not included in Mr. Sumner's condemnation. No treaty with France was being negotiated. We sent our bill to the party who was consulting with us. But France really did us but little harm. She fitted out no blockade runners, as England did by the scores. She made of her ports no centres, like Nassau and Kingston, for loading and unloading, coaling and fitting. She put no Alabamas, Shenandoahs, and Floridas on the ocean. Her Emperor did his best to spite and destroy us in attempting to subjugate Mexico, but this did us little or no direct injury. England — unasked by France, unhelped by France — practically and intentionally declared war against us, and waged it more destructively than even the Rebels themselves; for they did not ruin any national interest as did she. They laid waste their own territory; she, our widest fields, and one of our best services.

They denounce Mr. Sumner's little bill of £500,000,000, or \$2,500,000,000 as extravagant beyond conceit. But it is well to let that government and people know the exact extent of their liabilities. They have thought the whole matter a trifling affair; a little sensitiveness on our part, a little fitting of our ambassador on theirs, and the whole sore is healed. Not so. The figures are stern and true. The settlement may be in part; the claim is justly made in full. Not an error is in that bill. Its only defect is in its littleness.

*The Times* thinks that because England did not enter our ports and take our cotton by force, she behaved very well. "Starving Lancashire," it says, "testifies to her forbearance." But "starving Lancashire" prevented this war by her democratic instinct. Had

it not been for her fear of these famished workmen she would have formally declared war by land as well as by sea. They kept the lords and lordlings from doing their own will, by their faithfulness to us, and the fear that such a war would hasten the overthrow of their own monarchical institutions. This feeling of a desire for war with us, to preserve these institutions, has not wholly departed. The London correspondent of *The Tribune* asserts this fear of British democracy to be the main cause of this animosity to America. That democracy will yet come to front, and the oligarchy that misrepresents and degrades Britain give place to a true and equal and Christian government of the people, by the people, and for the people. All this wrath will become righteousness and peace in that hour. The present uproar only insures a swifter submission. America will pursue her ends and win them by peace, — for war England dare not have, — by unity, and, ultimately, by an English democracy and republic of Great Britain.

#### EAST MAINE.

The last of the spring Conference is closed. Bishop Clarke, at Bangor, concluded the long work of half the year, a work extending, in his case, over half the country, from Alabama to Maine. What a breadth of service, even within our own territory! Bangor is one of the handsomest towns in America. Planted far away towards frost and sunrise, having the earliest time of any large city in the States, built in what has been, till this generation, a wilderness, and at the navigable head of a river whose upper sources are still shrouded in the forest primeval, one hardly looks for so attractive a town. We hear many boasts of Western towns, and even Eastern cities do not let their younger rivals of the sunset enjoy their laurels unchallenged; yet it will be hard, West or East, to excel the beauty of Bangor. Broad and shaded are its better streets, which go also up and down in a steep way, that would delight the heart of an Edinburgher, or Bohemian of Prague, or an ancient Bostonian. Its churches are especially elegant in style and positions. Rarely has a town been more fortunate in this particular. Ample grounds, parklike and green, set off several of the best looking in superior beauty. Their faith is not always as happy as their position. May the last improve the first. The business of the town is the commercial department of lumbering. Rows of stores attest the flourishing condition of this trade. Take it in midsummer, we have seen no city whose attractions are superior, very few that are equal. The lands around it are rapidly becoming settled. From Portland thither, the way leads through cultivated farms, interspersed with but few patches of the ancient forests, which are thin and mangy, and evidently getting ready to abandon the country. The prettiest feature in the country is the ponds that lie linked together along the track for a score of miles, a cistus of pearls for the zone of Maine.

The Conference is smaller than its twin brother across the Kennebec. Less than fifty names answered to the first roll call. Among its members are many young and earnest men, with a good sprinkling of the older and not less earnest. Bro. Pratt's rubicund and hearty face is a benediction. Bro. Dunn's dry originality is of that type not uncommon in the more unlettered but much brighter ministry that filled our earlier heavens with stars, that have not altogether evanished from these later skies. Phineas Rice, Peter Cartwright, Billy Hibbard, George Pickering, were of this sort. John Allen, Theodore Hill, Lewis Bates, Father Taylor, and many others, are their followers; men whose wit would set any classic table in a roar, and who turned this wit, as classic tables rarely do, full upon the pretensions of false Christianity, and made their talent serve the Lord, its Maker and Sanctifier.

Rev. E. A. Helmershausen is of patriotic German origin, his grandfather having come over from Germany, unlike his Hessian neighbors, to fight for America, and becoming a commissioned officer under Washington. His grandson is doing good service in the better warfare in which he is a commissioned officer. Bro. Prince has a clear and bright brain, his little speech at the love-feast being one of the best for originality and expression. Godfrey, Brown, French, Stone, Beale,

*père et fils*, Church, Chase, Wardwell, Blood, and others, make up a vigorous body. Despite its emigrations, it supplies its work out of its midst easier than larger Conferences. Providence and New England Conferences are not as well supplied from their own territory. It seems to be a law of churches, as of towns, that the large centres have to be fed from the rural sections, who also have to take the whole care of themselves.

The two Maine Conferences ought to come together. It would strengthen their hands and their work. They would make a splendid Conference, two hundred strong, that would advance all the work in the State far more than it can possibly be under their present divided condition. Railroads easily accommodate them. If one goes from Bangor to Boston in twelve hours, between breakfast and tea, he can easily go from one extreme of the State to another for Conference purposes. We hope there will soon be a move in each of the Conferences towards a reunion, and that 1872 will see the work accomplished.

*The Baltimore Methodist says*, Mr. Beecher, in a late sermon, said, "I hate black. It is not God's color. White is God's color," and asks "What will ZION'S HERALD say to that?" It says Mr. Beecher is as foolish and as untrue in that statement, as when he called John Brown "a crazy old man," or when he indorsed Andrew Johnson's policy, and wrote the Cleveland letter. If it is not one of God's colors, why does God so freely create it? Why does he paint three fourths of the human race in dusky hues, all of which are nearer the Negro than the Saxon? Why does Mr. Beecher himself wear a black coat and black pantaloons, and black vest "all buttoned down before," and a black neck-tie, and black boots and black hat, and would rejoice also in his hair and beard and eyes and eyebrows were of the same color? The fact is that every white man is blacker by far than the darkest negro, when he is clerically or fashionably arrayed, for the tint of our duskiest brother's face is not black, like our clothes, but only a shade of brown, a tint of the soil of which Adam was made, and whose deep red color was itself a dusky hue.

It thinks, too, the white robes of the saints ought to be changed, as they have worn them long enough. That dress perhaps suits their complexion, being in contrast with their faces; at least that is the case with about all the saints the South has known the last generation. The same law of contrast puts the conqueror on a white horse. The catholicity of the Southern slave-holder to color, was a wiser instinct than Mr. Beecher's yellow-haired Saxon prejudice. *The Baltimore* had better stick to its rebellious friends, who ignored color and even delighted in the darkest shades. If they were but its owner, the wearer was always "fair to see." They even fancied they were to subdue the nation with their Black Horse cavalry. Had they gone on white horses they might have conquered. But their love for the black hue, even in horses, overcame their conquering passion, and like Antony they threw away victory for an African charmer. Their fate should warn *The Baltimore* how it undertakes to subdue the Church to Antichrist on its black horse cavalry of spitefulness and prejudices.

**NEW YORK ANNIVERSARIES.**—REV. T. L. Cuyler thus describes in *The Evangelist* the vanishing glory of these great institutions:—

"The anniversaries of last week will probably wind up what has now become a solemn farce. Many of the addresses made were capital; but alas! that they should have echoed from empty benches. At the meeting of the American Tract Society (which crowded the Academy of Music ten years ago), about three or four hundred were present. At the meeting of the Anti-slavery Society, who are the executors of the bones of the late 'peculiar institution,' less than a hundred were on hand to listen to Phillips of the silver tongue. The addresses of Senator Wilson, Rev. J. D. Fulton, Geo. H. Stuart, and Dr. Lees of England, at the anniversary of the National Temperance Society, were admirable. But if the audience had seen fit to hiss instead of cheer, the gentlemen on the stage could almost have out-hissed the audience. The meagre attendance was no proof of diminished interest in the Society; for the last year has been the most prosperous it has yet known."

Not a hundred were at the Bible anniversary, and fourteen at that of the Peace Society. He thinks a Tabernacle would revive the flame. They must be reminded to the Sabbath evenings, and distributed over the land. The infidelities and heresies that have come up with them have helped destroy them. All right reforms and that in which they all centre, the Christian Church, do not grow weaker in this weakness.

Two fallings out disturbed the harmony of the May meetings; one among the Baptists, one between the Baptists and Congregationalists. The first was on the election of president of the Baptist Missionary Union. Dr. Caswell of Brown's University, the former president, was renominated, but an universal uproar followed, and the balloting gave the honor to Dr. Anderson by more than two to one. The offense of President Caswell was his declaration of liberty of conscience in the matter of Communion. "Truth, crushed to earth, will rise again," and so will Dr. Caswell. Our earnest brethren

will be ashamed of this persecution for righteousness' sake, and restore their true leader in this call of Christ, to his deserved headship.

The Congregational and Baptist quarrel was over the American Tract Society. The former have long been anxious to get the control exclusively in their hands. After great excitement and much backing and filling, the Society stood pretty near where it did at the start; though the Baptist secretary was not elected. The friends for denominationalizing it, or Congregationalizing it, seemed afraid to carry out their own programme. The Baptist force was strong and the ultimate separation postponed.

**BOSTON THEOLOGICAL SEMINARY.**—The Anniversary Exercises of this institution commence next Monday morning. Dr. Wentworth will preach the Missionary Sermon at the Bromfield St. Church on Monday evening. Dr. Eddy, the sermon before the Graduating Class at the same place on Tuesday evening. Both are men whom Boston Methodists have long desired to hear. Wednesday is Commencement Day. The first oration will be in Italian, "The Voice of Liberated Italy to American Methodism." It will doubtless be our last opportunity to hear Br. Arrighi in his own tongue. The Graduating Class consists of ten, and all interested in making the acquaintance of their future pastors early, will do well to be on hand at their respective *debuts* on Wednesday. The attention of Conference visitors is called to the notice in our *Church Register*.

#### NOTES.

Rev. T. L. Cuyler in his address before the Tract Society, eloquently and justly condemned the anti-Christianity of much of our popular literature, and especially *The Atlantic*. He also well contrasted the true Christian deacon, Deacon Safford, with the counterfeit and caricatures that exist in the skeptical novels of the day. His address was sound, spirited, and catholic.

Rev. Mr. Parker opened his address before the Woman's Missionary Society with this striking sentence. "We are not here to consult how to give two millions of women the ballot, but three hundred millions eternal life." How vastly the Gospel fullness transcends even its best earthly reforms.

Frederic Douglass, when called on to speak louder at Steinway Hall, responded in most sonorous tones: "One proof of the inferiority of the negro, say the ethnologists, is his feeble voice."

**THE HERALD**, as usual, leads the column of the Church in enterprise, in publishing the picture of the New York buildings. A copy of the same photograph is being gradually worked up at the Book Concern, and also for *Harper's Weekly*. Ours is by the best engraver, and they can get theirs before the public much sooner by purchasing electrotypes of us. Orders from all "slow coaches" and fast ones received and speedily answered.

The Southern Bishops courteously sent their reply to the letter of our Bishops to their own press, two days before it reached Bishop Morris. They also sent their answer to Bishop Morris instead of Bishops James and Simpson, though the former never visited them, and all the official communications as well as conference was from the latter twain. Having been thus smitten by this body of Bishops on both cheeks, what is the farther order of the Master? Let them alone, and go about our own business of saving souls, South as well as North, colored and white, in one holy and undistinguishable band of loyalty and love.

Many of our readers will like to contribute to the Simpson statue that is to go upon the Emancipation Monument as the representative, with Mr. Beecher, of the loyal pulpit. It is already made, and will be put into brass as soon as the six thousand dollars are raised. The Committee would like contributions of any amount, from \$100 down. Please send them to Rev. Wm. McDonald, care of J. P. Magee, 5 Cornhill, Boston.

*The Leader* wants information as to Father Merrill's revival in Marblehead, and the four Universalist ministers who took notes, asked to reply, and the one that was converted. It will find it in one of his own sketches of his life published in *THE HERALD* of August 10th, 1859.

As to his portrait, which it also condemns, it is a perfect copy of the photograph, and though not as young and "handsome" as when "the Leader" knew him and when he was subduing his Universalist antagonists by the demonstration of the spirit and the power of God, is even fuller of that sweetness and heavenly-mindedness into which holy souls grow as they ripen for immortality.

#### PERSONAL.

Hon. R. C. Pitman has been appointed Judge of the Superior Court. This is an appointment that was most deserving. We trust it will not shut him out of the sphere of political life, for which he is so eminently fitted. He should be put on the Republican ticket next fall. It was a great blunder, and worse, of his District that he was not sent to Congress. He would have taken a very prominent place in the House. He will yet, we believe, attain the highest honors of his State; for he is the most clear and faithful of any of our leading men to the openings of the hour.

Harvard has settled down on Eliot as its President, or Eliot on Harvard. It was a bitter pill for Agassiz, Gibbs,

and other Professors, and may produce internal commotions, as bitter pills are apt to do, more violent and destructive than the outward struggle. In the struggle what little religion the college has professed will disappear, and the way be opened for a new university wherein dwelleth righteousness and Christianity.

Mr. Hamlen, who died lately at the Theological Seminary graduated with the second honors at Middletown last year. He was a fine student, gentleman, Christian, and minister. He did what too many are tempted to do—assume too much work: preaching every Sabbath and studying all the week is more than our students ought to attempt. They should borrow money rather than work so hard. The Church ought to help them through the Education Society, so as to relieve them of this burden and its perils. It is hard work to study, and impossible to do full justice to both books and pulpit. We hope they will live on less, if that be possible, and let their leisure be devoted to reading and listening, waiting the time when they can fully enter the work.

**CORRECTIONS.** *The Leader*, in quoting our remark on Dr. Haven's preaching in the Unitarian Church at Detroit, prints it, "we wish we could preach there all the time." The second "we" should read "he." Thus it was published.

In the note on our New York building, last week, "Boston occupied by a single minister," should have read "unoccupied," etc.

"American Magazine" should have been "Armenian."

The reference to the lack of life in the street should have also been changed. That was written on the picture as it went to our engraver. It came from him with a vivacity that merited praise rather than such seeming censure.

**LAY REPRESENTATION.**—A meeting in favor of Lay Representation was held last Friday evening in the Fleet Street M. E. Church, New York. C. C. North said that Dr. McClintock, President of the Drew Theological Seminary, was to have been present, but could not attend because of indisposition. He was not a partisan, and regarded the subject with a feeling of love for the Church. The question was not a contest between the ministry and the laity. There were ministers on both sides. Each party was composed of both the clergy and laymen. Even Dr. Porter had admitted that it was not a question of right, but of expediency. The ministry have no right to govern both divisions of the Church. It has been said that the admission of laymen would be revolutionary, and that the wreck of the Church would inevitably follow. But such is not the case. At the Quarterly Conference laymen and clergymen cooperate and work smoothly together. Laymen want their rights also recognized at the General, or highest Conference. It was merely accidental that the laity came to be ignored at most. The ministers would meet together, and they gradually became accustomed to seeing only their own branch of the Church. The speaker proceeded to show from the names of the Standing Committees at General Conference that laymen had a deep interest in the Church Government. The ministry has too much power. They may change the pastorate from three years to a perpetual pastorage. Seven thousand ministers cannot legislate for millions. The ministry said "let well enough alone," but it must be remembered that when the laity had proposed the establishment of Sunday-schools, the clergy had opposed it. The watch-word of the Church is "Progress." It is also said that if the laity were represented politicians and violent men would gain access, and cause the ministry much trouble; but it was certainly possible and likely that the laymen could find among their number delegates worthy to be sent to the General Conference. He summed up by saying that no important measure would be passed without consulting the whole Church when they are represented, and thus no complaints could be made.

The next speaker was Dr. O. H. Tiffany of New Brunswick. He made an earnest address advocating the cause of the laity, though himself a minister. Brother Hoyt also made a few remarks, after which the meeting adjourned.

**BOSTON SUNDAY-SCHOOL AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.**—The first anniversary of this Society was celebrated in Music Hall, Boston, on the 28th of May, at 2 o'clock, P. M., Rev. L. R. Thayer, D. D., presiding. The audience room was well filled, mostly by children. The Hall was beautifully and tastefully decorated with flowers and plants of every variety of hue. Prayer was offered by Rev. J. A. Ames, city missionary. Rev. A. McKeown of Winthrop Street Church, Roxbury, being introduced, dwelt forcibly on the great necessity of such a Society as this for the redemption of the poor, the outcast and the degraded in our city.

The next speaker was Rev. Dr. B. K. Pierce, who was received with warm applause. Mr. Pierce took this text, "Remember thy Creator in the days of thy youth," drawing such lessons from it as few can do so well as he.

Rev. Dr. G. S. Hare of Tremont Street Church, Boston, spoke eloquently of the nature of the mission spirit, which is the law of love, compelling the Christian to diffuse the glad news.

Eben. Tourjee lead the singing, and benediction was pronounced by Rev. A. D. Merrill. It was a most successful, interesting and encouraging occasion. Rev. Dr. Clark was chairman of the Committee of Arrangements, and Mr. Henry Furnas, secretary,—whose labors were mainly instrumental in the success of the celebration.

**ZION'S M. E. CHURCH.**—The concert held in Russell Street Church on the evening of the 24th, for the benefit of the Zion's M. E. Society was, we are happy to say, a complete success, all expenses being paid and a good surplus realized. A collation closed the proceedings. It was a most enjoyable occasion, and must have afforded great gratification to Bro. Washington and the members of his society.

**THE BOSTON GERMAN MISSION.**—The Committee appointed to confer with Rev. Bro. Dinger, in reference to the wants of the German Mission in this city, would respectfully report:—

That from the information given by Bro. Dinger, and from other sources, we are deeply impressed with the peculiar importance of the work initiated by that mission; and we are convinced that the claims of that Mission cannot be safely set aside by the lovers of our holy religion. But we are deeply sensible to the difficulties in the way of securing the pecuniary aid so much needed by that Mission at the present time. Yet in view of the demands of the work, we recommend to the Preachers' Meeting the adoption of the following resolutions:—

"1. That we heartily commend our German Mission in this city to the sympathy and liberality of the Christian public, as an agency greatly needed among the more than twenty thousand German-speaking population in this city and its immediate vicinity, and we would bespeak for our brother, Rev. F. W. Dinger, the Pastor of that charge, a special consideration in his efforts to obtain relief for that Church.

"2. That we recommend to the Pastors of the city and vicinity that they extend an invitation to Bro. Dinger, to occupy their respective pulpits whenever they can find it convenient to do so, in order that he may become better known to their people, and that they may use their influence to secure for him a like privilege in the pulpits of other denominations.

"L. R. THAYER,  
"W. F. WARREN,  
"A. McKEOWN."

The above Preamble and Resolutions were adopted by the Preachers' Meeting held in Boston, May 24, and ordered to be printed in ZION'S HERALD.

T. J. ABBOTT, Secretary. S. F. UPHAM, President.

The English Primitive Methodists held their anniversary in Mr. Spurgeon's Tabernacle, London, on the 11th of May. It was a grand and glorious occasion, the immense building being completely filled, and the addresses of a high order of merit. A new orator has been discovered in the person of Rev. W. Jones, of Birmingham, a young man of thirty-four. Says the *Methodist Times*, in its comments on this meeting,—"With a natural delivery of the most unpromising character, he (Mr. Jones) began, and in a few sentences impressed his earnestness upon the minds of all. Affected with the vast audience before him, and with the theme, he soon kindled, and with extraordinary eloquence, beautiful imagery, and fiery zeal, threw the whole assembly into transport. His raving hand of appeal for silence while he completed his sentences was of little avail! A frenzy of admiration had smitten all, and tumultuous applause seemed only to be a momentary relief, when an easy turn to the clock, indicative of his desire to resume his seat, called forth tumultuous cries that he should go on! He finished as he began, an address which we cannot compare with any we have yet heard, and which must give the impress to this meeting as the best which has yet been held."

CANADIAN METHODIST CHURCHES.—The annual Commencement exercises of Victoria University have just been held at Cobourg. The Baccalaureate Sermon was preached on Sunday evening by Rev. W. M. Punshon, A. M., and was one of rare eloquence. His text was, "But covet earnestly the best gifts, and yet show I unto you a more excellent way."

All the exercises connected with the Commencement were of marked interest. We are gratified to note that the new movement for the endowment of the University has resulted in raising thus far about \$50,000.

The Ontario Annual Conference of the M. E. Church was held in Newmarket, commencing May 12. Bishops Smith and Richardson were both present. One preacher was received on trial and five into full connection. The session was harmonious and pleasant. The Bay of Quinte Conference is to meet in Ottawa on Thursday of this week.

Among the appointments made at the recent session of the Niagara Conference of the Methodist Episcopal Church we note the following: G. Abba, Editor and Book Steward; E. Bristol, Presiding Elder of Niagara District; O. G. Collamore, Presiding Elder of Oxford District; A. Jones, Presiding Elder of London District; M. Benson, Presiding Elder of St. Clair District.

**WOMAN'S FOREIGN MISSIONARY SOCIETY.**—The first anniversary of the Woman's Foreign Missionary Society of the M. E. Church, was held in Bromfield Street Church, on Wednesday afternoon, 26th ult. Gov. Claflin occupied the chair, and, after an anthem by the choir, and prayer, his Excellency made a few introductory remarks bearing upon the great influence of women as missionaries and of their imperative duties in the Christian field of labor. The first speaker introduced was Rev. W. F. Warren, D. D., who commenced by sketching the history of the Society; he then stated the necessity for such work as is proposed to be effected by it, and announced that a paper had been issued by the members, the first copy being there ready for delivery, the design of which was to present more fully and freshly the labors in, and the demands of, the mission field in India and other foreign lands, than is usually found in mission papers. In conclusion, the speaker thought this would be a memorable day in the annals of the mission cause—an historical day—in view of the probable results which would accrue from the agency here set in motion by the Methodist women of Boston.

At this point the Governor, by reason of urgent business elsewhere, found it necessary to vacate the chair, which he did in favor of Rev. J. H. Twombly, who, in a few eloquent remarks, introduced Rev. Dr. William Butler. In a most

impressive manner the Doctor described the degraded condition of woman in India. According to the sacred laws of Menu, which he quoted in confirmation of his statements, the position of woman in India must be on a level with, if not inferior to, that of the brute creation; and yet 100 millions of women are to-day in this deplorable and almost hopeless position. Women are denied not only the faintest rays of what may be called education, but are not permitted to come where they may hear or see anything tending to elevate them. The worst feature is, that the Hindu religious training of the male children is entirely in the hands of these women; and it would bring upon these boys a mother's curse to disbelieve or disobey whatever they have been taught. Hence the almost utter futility of expecting to convert India until the women are first enlightened and brought to the knowledge of the Saviour.

Rev. E. W. Parker, the recently returned missionary, was the next speaker. Mr. Parker endorsed all that Dr. Butler advanced in reference to the degradation of woman in India; and narrated several incidents to prove the impossibility of converting India except through the instrumentality, under God, of Christian women operating among their own sex in that benighted land. Mr. Parker thought, however, the way was now fairly opened; no fewer than 30,000 females are receiving instruction in Christian schools in India, and the speaker closed by urging the women of Methodism to engage earnestly and generally in this great cause of the redemption of their sex in India, and through them, of the whole vast and teeming population.

The proceedings then became conversational, when various questions were asked by the audience, and answered by Brothers Parker and Butler.

On the whole the meeting was a successful one, a good audience being present and every indication of an earnest and zealous spirit being manifested. Several fine pieces were sung by the choir, and a large delegation of ministers was present, though of course the audience was mainly composed of ladies.

At a subsequent meeting the Society by vote accepted the offer of Miss Thoburn as their first lady missionary to India.

The following list of officers of the Society were elected at the business meeting held at 2 o'clock:—

President, Mrs. Bishop Osmon C. Baker.  
Vice-Presidents, Mrs. Dr. David Patten, Mrs. E. F. Porter, Mrs. Isaac Rich, Mrs. Charles Woodbury, Mrs. Albert Ellis, Mrs. J. H. Twombly, Mrs. C. W. Pierce, Mrs. Philip Holway, Mrs. Liverus Hull, Mrs. Lewis Flanders, Mrs. Benjamin H. Barnes, Mrs. Rev. C. N. Smith.  
Managers, Mrs. Edward Otheman, Mrs. William B. Merrill, Mrs. M. E. Cushman, Mrs. Dr. Woodvine, Miss E. M. Howe, Mrs. Henry Bowen, Mrs. L. J. Hall, Mrs. — Frost, Mrs. Dr. Mayo, Mrs. D. W. Gardner, Mrs. L. H. Daggett.

Recording Secretary, Mrs. B. J. Pope, Boston.  
Corresponding Secretaries, Mrs. Dr. W. F. Warren, Cambridgeport, Mass.; Mrs. E. W. Parker, St. Johnsbury, Vt.; Mrs. J. F. Willing, Rockford, Ill.

Treasurer, Mrs. Thomas Rich, Boston.  
Auditor, J. P. Magee, Boston.

#### ANNIVERSARY WEEK.

Anniversary Week has passed off without much necessity for using umbrellas, except, indeed, to screen from the rays of the sun, heat and dust having taken the place of rain and east wind. What with the preparations for the Peace Jubilee, the influx of country people making their spring purchases, "May training," and the thousands who came to see and hear what is being done at the "meetings," in addition to the rush of our ever-increasing population, anniversary week in Boston was even more crowded and uncomfortable than usual. It was prophesied that the "week" this year would be unusually devoid of interest; so far was this from being the case that we never remember to have seen greater earnestness and zeal or more crowded auditoriums than have characterized the meetings of the past few days. It would be impossible for us to give anything like a record of the doings of one half of these gatherings, nor indeed, can ZION'S HERALD be expected to do so.

Although we believe that the Church, in her various duties and means of grace, is more than sufficient for the redemption of fallen man; yet, as individuals, Methodists are found foremost in all these measures of reform and progress, and ever ready to work "in any vineyard" where the condition of mankind may be ameliorated.

The Baptist anniversaries commenced with the meeting of the Publication Society on the 20th, at Tremont Temple. It appears, that the receipts of the Society in all departments last year amounted to \$272,160.63; an increase over the preceding year of \$35,973.31. The number of volumes sold was 50,850, and of tracts distributed, 514,170; 250 Sunday-schools were organized and 32,948 families visited. The meeting of the Baptist Missionary Union, which subsequently took place in the same hall, reported 13 missions. In Asiatic missions are 19 stations where American missionaries reside, 328 out-stations, and 315 churches; members 15,974; baptized during the year, 1,296.

The eighteenth anniversary of the Boston Young Men's Christian Association took place at Tremont Temple on the evening of the 23d. The attendance was very large, and great interest was manifested in the proceedings. The receipts during the past year had been \$8,175, and the expenditures \$7,097. The building fund had reached \$21,000. But figures poorly represent the immense good which has been wrought by this noble society of young and earnest Christians.

On the 24th, the sixtieth anniversary of the Massachusetts Bible Society was held in Mount Vernon Church. In the evening, the fourth anniversary of the Home for Little Wanderers was held, about one hundred of whom were present, delighting the immense audience with their charming songs. The expenses during the year amounted to \$30,190, and the sum of \$10,000 is now required to improve the building in Baldwin Place. The whole number of little ones cared for during the four years has been 2,320.

The anniversaries of the American Education Society, Massachusetts Home Missionary Society, and Union Maternal Association, American Revival Association, New England Branch of the American Tract Society and Home Evangelization Society took place on the 25th; all of which were well attended, and appeared to be in a hopeful and flourishing condition. At the meeting of the Revival Association, Rev. Mr. Earle stated that he found singing to be of great importance toward the success of a meeting, and he related some incidents to prove its efficacy. It would be scarcely necessary to tell this to Methodists, they having discovered the fact at least a hundred years ago.

On the 26th, were celebrated the anniversaries, among others, of the American Peace Society, Boston Seaman's Friend Society, American Missionary Association, Massachusetts Colonization Society, and American Tract Society. The business meeting of the latter Society was as lively as usual, a contest of resolutions being among the elements of excitement. The trouble seems to be between the Baptist and Congregational interests; the former contending that the official management be composed of a union of all denominations as in London; and the latter, that the management be in the hands of the denomination which gives to it the greatest support. In the evening, at the public meeting, all parties were one in admiration of the eloquent addresses of Rev. Dr. T. L. Cuyler of Brooklyn and Rev. Dr. Nicholson of St. Paul's, Boston. It appears that the entire receipts of the Society during the year were \$131,947.63; payments and expenditures, \$118,006.51.

The annual meeting of the American Board of Commissioners for Foreign Missions took place on the 27th in Tremont Temple. These items from the report will give an idea of what this Society is doing. Missions 18; out-stations in charge of native preachers, 528; whole number of American missionaries, male and female, connected with the Board, 364; native agents, 1,000; churches, 225; members, 26,000; foreign and theological schools, 12; pupils, 430; female schools, 18; pupils, 700; scholars in common schools, 13,000; estimated expenses for the current year, \$547,000; receipts to May 1, \$250,911.

STATISTICS OF THE M. E. CHURCH SOUTH, FOR 1869.

CONFERENCES.	Travelling Preachers.	Superannuated Preachers.	Local Preachers.	White Members.	Colored Members.	Indian Members.	Total Ministers and Members.	In- crease.	De- crease.
1. Baltimore.....	159	4	102	19,554	251	.....	19,805	2,718	.....
2. Virginia.....	147	14	189	35,903	954	.....	37,157	.....	340
3. W. Virginia.....	42	2	74	8,853	28	.....	8,909	2,398	.....
4. North Carolina.....	98	7	179	32,514	1,319	.....	34,117	.....	987
5. South Carolina.....	146	6	188	40,420	4,948	.....	45,368	.....	1,970
6. North Georgia.....	121	12	375	40,492	4,119	.....	44,612	.....	265
7. South Georgia.....	105	14	201	20,860	2,492	.....	23,352	.....	3,227
8. Florida.....	40	2	73	5,367	649	.....	6,001	215	.....
9. Montgomery.....	104	14	202	24,764	4,357	.....	29,121	.....	1,737
10. Mobile.....	87	10	131	15,153	3,778	.....	18,931	.....	3,412
11. Louisiana.....	56	4	70	8,130	1,136	.....	9,266	.....	572
12. Mississippi.....	110	11	115	14,248	2,112	.....	16,360	.....	2,317
13. Memphis.....	174	12	325	26,851	373	.....	27,907	.....	1,278
14. Tennessee.....	126	.....	219	41,094	333	.....	41,925	1,125	.....
15. Holston.....	98	5	111	25,877	172	75	26,425	473	.....
16. Kentucky.....	82	9	123	15,298	808	.....	16,106	787	.....
17. Louisville.....	99	6	177	24,502	628	.....	25,472	2,733	.....
18. St. Louis.....	58	10	125	15,774	218	.....	17,270	4,522	.....
19. Missouri.....	109	2	118	17,186	213	.....	17,637	3,337	.....
20. Arkansas.....	77	2	170	12,822	330	.....	13,491	400	.....
21. Little Rock.....	61	3	124	10,793	529	.....	11,519	2,437	.....
22. Indian Mission.....	15	.....	63	45	45	2,226	2,357	599	.....
23. Texas.....	53	6	71	3,904	390	.....	4,423	.....	129
24. Trinity.....	39	8	121	3,094	559	.....	3,643	1,155	.....
25. East Texas.....	28	2	106	6,676	959	.....	7,762	656	.....
26. N. W. Texas.....	43	1	120	6,225	547	.....	7,096	2,006	.....
27. West Texas.....	29	2	42	3,069	434	.....	3,576	90	.....
28. Columbia.....	15	.....	10	840	.....	.....	840	107	.....
29. Pacific.....	64	2	33	2,413	4	.....	2,415	273	.....
30. Illinois.....	45	.....	33	3,345	4	.....	3,427	866	.....
Total in 1868.....	2,495	179	4,413	503,596	22,085	2,391	528,060	26,615	16,588
Total in 1867.....	2,380	192	3,962	472,484	54,172	1,851	528,040	.....	.....
Increase.....	106	13	451	31,112	22,087	450	10,020	Net increase.	.....
Decrease.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Part of this decrease in the colored membership arises from the organization of colored Conferences, which are not reckoned in this list.

## EAST MAINE CONFERENCE.

The East Maine Conference met for its Twenty-second Annual Session at Bangor, May 20th, Bishop Clarke presiding. The opening sacramental service was very impressive and truly spiritual.

The Conference roll being called, 43 members responded to their names.

B. S. Arey was re-elected Secretary. C. Stone was elected Assistant, and G. G. Winslow, subsequently, Recording Secretary. Time for opening the session was fixed at 8 o'clock. One hour to be spent in social exercises, and to close at 12 m.

Communications from S. S. Union, Mission Rooms, Church Extension, Wesleyan University, and Tract Society, were read and referred to committees on same.

A. Prince was made Treasurer of the Conference to receive benevolent moneys.

The character of all the superannuated and supernumerary preachers was passed and their relation continued.

Rev. S. P. Fay, of Hammond St. Congregational Church, was introduced to the Conference.

Rev. Charles F. Allen was also introduced, and announced as transferred from the Maine to the East Maine Conference, and his name ordered to be placed upon the Conference roll.

Rev. L. D. Wardwell gave a good report of the Bangor District.

John B. Gould was made supernumerary without any appointment.

Rev. C. B. Dunn gave a fine report of the Rockland District.

G. D. Strout, one of our oldest and ablest men, had died during the year. Also Bro. Thurston, a laborious and successful local preacher under the Presiding Elder.

FRIDAY, May 21. The prayer-meeting from 8 to 9 was a good season. Bro. Pratt was in the chair.

At 9, the Bishop, who had been present, took his seat and resumed the business of Conference.

List of absentees was called and 14 responded.

Communication from Church Extension Society read, and referred to Committee on same.

Rev. E. A. Helmershausen reported the Bucksport District in good condition and proposed to keep it so.

Took up Second Question, and John H. Bennet, Robert L. Mathison, Abner S. Townsend, and Joseph H. Beale passed and advanced to class of 2d year.

Nathan W. Miller was granted a superannuated relation.

George R. Palmer, William S. McKellar, and Conforth L. Haskell having passed a satisfactory examination, now advanced to class of 2d year.

Several visiting brethren were now introduced to the Conference, among them Dr. Harris, of the Mission Rooms, and Rev. Mr. Gee of the Freedmen's Aid Society.

Dr. Harris addressed the Conference on the subject of Missions, and gave us withal a glowing account of our new Mission Rooms in New York. Bro. Gee gave us a true, live Yankee speech in the evening, on the subject that just now fills his whole soul, to a full church and enthusiastic audience.

Professor Herrick of the Bangor Theological Seminary, and delegated from the Congregationalist churches in Maine, was introduced, and addressed the Conference, to which the Bishop courteously responded.

The Ordination Orders of Rev. James Cotton were recognized, who subsequently took upon himself the disciplinary ordination vows of an Elder and is now a local Elder in our Church.

Joseph W. Williams was elected to local Deacon's orders.

Rev. M. Trafton, of Providence Conference, was introduced and addressed the Conference.

Communication from the church at Rockland was read and acted upon.

Exhibit of the Book Concern read and placed on file.

W. H. Pillsbury presented the claims of the Boston Theological Seminary. Voted to adjourn to meet at 3 o'clock for the funeral services of deceased members.

AFTERNOON SESSION. At 3 o'clock, S. H. Beal, by appointment of the Bishop, took the chair. Bro. Pratt preached the sermon from John xii. 26. C. F. Allen made the prayer. C. A. Plumer read the obituary of George D. Strout, and James W. Day that of James B. Crawford.

Just as Bro. Pratt closed his sermon, a telegram was received announcing the death of Bro. Daniel Clark. Bro. C. F. Allen then read a letter received the day before from Bro. Morse, relative to Bro. Clark.

Report of the Committee on Memoirs was adopted, and the Conference adjourned, all feeling that it was one of the most impressive services of the kind they ever attended.

The Missionary Sermon was delivered Thursday evening by C. Stone.

In the afternoon of Thursday, Rev. John Allen preached a wide awake sermon on the great theme of his heart and soul.

SATURDAY, May 22. After the reading of the Journal, the Committee on Memoirs was directed to prepare a Memoir of Bro. Clark, and an Obituary of Bro. Albert Thurston, a local preacher who died during the year, who had labored hard, died well, and was worthy of honorable mention.

A draft for \$30 on the chartered fund was drawn in favor of H. P. Blood.

The Conference assisted the Committee on Claims and Claimants in adjusting some matters in their hands, and adopted their report so far as presented.

Dr. Warren of Boston and Rev. Mr. Church of the F. W.

Baptist Church of this city were introduced to the Conference.

Took up Third Question, Who are admitted into full communion? E. R. Thorndike, H. W. Bolton, D. M. True, and C. L. Plumer, being called to the altar, were asked and answered the usual disciplinary questions, addressed by the Bishop, and having passed a good examination in their Conference course of study, were admitted into full connection, and brothers Thorndike, Bolton, and Plumer elected to Deacon's orders. Bro. True being already a deacon.

Took up First Question, Who are admitted on trial? Melvin E. King, Charles H. Bray, Charles B. Bessy, Josiah Bean, and Henry M. Clark being properly recommended, and having passed a good examination, were admitted.

Rev. G. Haven addressed the Conference.

Dr. Warren spoke eloquently and encouragingly of the Theological School in Boston.

W. H. Pillsbury presented some resolutions relative to using the funds raised for the New England Education Society, in this Conference, for the benefit of candidates found within the bounds of this Conference.

By vote of the Conference, Bro. Kimball, Agent for the Asbury Life Insurance Company, presented the proposal of that Company for insuring the life of each member of the entire Conference. The subject was referred to a Committee, consisting of A. Prince, G. Pratt, and A. Church.

W. L. Brown was appointed to preach the Annual Missionary Sermon; S. C. Elliott, Alternate.

Committees of Examinations were also appointed, and the Conference adjourned.

At 3 o'clock, a Sunday-school Anniversary was held. In the evening, a grand concert was given by Philip Phillips. None will ever forget that hour spent in listening to sacred songs.

Sunday was a beautiful and blessed day. At the love-feast, at 8 o'clock, the house was crowded. The testimonies were excellent. Rev. A. Prince said: "Three truths are very precious,—Christ, the centre of Gospel preaching; the Holy Ghost, the centre of spiritual life; and personal holiness, the centre of Christian experience." Another said: "I can sing, this morning,—

"What joy this blessed assurance gives!"

Another: "I love East Maine Conference, and hope to lie down to sleep under its flowers." Another: "I should be willing to die," said a friend to me, "if it were not for the dark, uncertain future." Thank God, there is no uncertain future to the Christian. "The Lamb is the light thereof." Another said: "Few things are more precious than a mother's prayers. The prayers and influence of a godly mother were among the chief instrumentalities of my conversion. Christian mothers, what a boon and blessing is put in your hands. In the upper regions, they may look down on your labors with rejoicing. Forty-one years ago, I put my hand into the hands of my Heavenly Father. The truths of the Gospel never were more precious, nor the hopes of immortality never more clear than this morning."

Bishop Clark preached at 10½ o'clock—"The Word of God is tried." It was excellent, pathetic, and inspiring. At the close, the Deacons were ordained. Philip Phillips sang one of his inspiring songs, "Brother, you may work for Jesus."

Dr. Warren preached a very able sermon on "The Necessity of a Divine Saviour," at Union Street Church, Rev. G. Haven on "Truly this was the Son of God;" Rev. E. D. Winslow on "The Existence and Impotence of Morality in the Salvation of the Soul." Revs. C. F. Allen, W. O. Holway, and other brethren supplied the pulpits of other churches in the city.

In the evening, the Missionary Anniversary was held. Bishop Clark presided, and with Rev. Messrs. Haven and Winslow made the addresses. Philip Phillips sang, and a very crowded house enjoyed the singing and exercises.

MONDAY, May 24. Preachers' Meeting, under the direction of B. S. Arey. At 9 o'clock the Bishop took the chair. Journal read and approved.

The Certificate of Ordination was presented by the Bishop, read, and entered upon the Journal.

Drafts for certain moneys were ordered. Thomas Cookson was made supernumerary, without an appointment, and Rufus Day made effective.

Sylvanus L. Hancoc was admitted on trial. Committees on Freedmen's Aid Society, Bible Cause, Education, Benevolent Operations, Church Extension, and Conference Missions reported, and reports adopted.

Rockland was selected as the seat of our next annual session.

Remarks were made by Bro. Magee in reference to our books, periodicals, papers, etc.

The following visitors to our literary institutions were nominated and confirmed, viz.:

Wesleyan University, B. A. Chase and Wm. Hackelton. Boston Theological Seminary, L. D. Wardwell and B. S. Arey.

East Maine Conference Seminary, G. Pratt, W. W. Marsh, W. T. Jewell, L. P. French, and C. E. Springer.

To Wesleyan Association, A. Prince.

Delegate to Freewill Baptist Yearly Meeting, M. D. Matthews; alternate, S. C. Elliott.

To Maine Baptist State Convention, C. A. Plumer; alternate, W. H. Crawford.

General Conference of Congregationalist Churches in Maine, C. F. Allen; alternate, A. Church.

The Conference nominated Rev. W. H. Pillsbury, of Bucksport, and R. M. Brokings, of Wiscasset, to be elected by the

Board of Trustees of the Boston Theological Seminary to fill the vacancies in that Board.

Board of Church Extension for this Conference:—

A. Prince, President.

R. A. Rich, Vice-President, Winterport.

C. Stone, Corresponding Secretary.

E. W. Hutchinson, Recording Secretary.

John Wentworth, Treasurer, Bucksport.

A. C. Godfrey, H. J. Woods, Belfast; David Brown, Hampden, Managers.

AFTERNOON SESSION. During this session the Tract Committee reported, as did also the Committees on Church Periodicals, on Leaving the Ministry, on Tobacco, Statistics, Temperance; that of Temperance eliciting some discussion.

The Committee on Memoirs not having at hand all the facts desired in regard to Bro. Daniel Clark, desired the Conference to leave the matter with the Committee to be appointed for our next session, which was granted.

That of Bro. A. Thurston will be prepared and inserted in the Minutes of this year.

W. W. Marsh was elected Vice-President of the S. S. Union, and C. F. Allen, E. M. Tebbetts, L. L. Hancoc, H. J. Nickerson, G. Pratt, and E. Cochran, Committee.

EVENING SESSION, 7 o'clock. When the afternoon session adjourned, the Temperance Report was under discussion—this was now resumed, discussed, and adopted.

Committee on State of the Country reported, and their report was adopted. The stewards made their report, and distributed the moneys.

The Presiding Elders were constituted a Committee to nominate Standing Committees for the year 1870, and were instructed to report the name of the Chairman of each in THE HERALD, three months before confirmed.

A resolution was presented touching pulpit exchanges with some infidel and unevangelical ministers, which was referred to a committee consisting of G. Pratt, C. Stone, and L. D. Wardwell.

Vote of thanks, unanimous and hearty, was extended to parties entertaining the Conference, and to the Bishop and the Secretaries, and to steamboat and railroad companies, which had so generously reduced their fares for our accommodation, and of those visiting Conference.

Having finished business, the Bishop conducted the closing religious services, addressed the Conference, read the appointments, and sent us away with the benediction of Heaven.

## The Christian World.

MOSQUITO COAST.—This is one of the most interesting and prosperous mission fields in the heathen world. Our United Brethren are cultivating it with great spirit and success. A most interesting letter from Mr. Lundberg, a most devoted missionary, is published in the last number of their *Periodical Accounts*, giving a full account of the work there. It is inspiring to read it. The work is prospering at all the appointments, and new openings for preaching the Gospel are constantly occurring. There is a demand for more missionaries. Everywhere there is a desire to hear the Gospel.

THE WEEK OF PRAYER.—We hear of most encouraging results from the week of prayer. It was generally observed throughout the foreign mission field. Answers to prayers then offered are now experienced. In some instances the work commenced anew at the time and has continued ever since. Mr. Van Meter writes in *The Macedonian* from Bassein, Burmah:—

"For my own part, I must say that I have never before witnessed among Karens any scenes so much resembling a general revival, or more evident manifestations of the Spirit's presence and working. Day after day the promises of God to answer prayer and the certainty of an answer to fervent, effectual prayer were set forth; and gradually faith and fervor increased until at length the point was reached when some of the bolder and more advanced ventured to ask for the blessing now, for the outpouring of the Spirit now, and for the conversion of the heathen now. It was the first time that I ever heard such prayers in Burmah. May it prove to be, as I hope it will, but the beginning of a great awakening in this land. There is the sound of much rain; these first showers are certainly most cheering. I have baptized fifty since Christmas in connection with these two meetings. Many others are waiting for the ordinance, and will soon be received if I am able to continue this direct labor among the people both Christian and heathen."

COMMUNION SEASON.—How precious are these seasons to the missionaries and Christians in heathen lands? Rev. Mr. Wheeler, writing from Harpoot, Eastern Turkey, in the *Missionary Herald*, describes one of these seasons. He says:—

"At noon a congregation of some 350, including about 50 communicants met for the communion, and O, if you wish such hymns as 'Rock of Ages, cleft for me;' 'There is no other name so sweet;' and 'O happy day that fixed my choice on Thee, my Saviour and my God,' to sound sweeter than it is possible for them to sound anywhere else, till we sing them with the redeemed in heaven, come and join with us in singing them at such a communion. I, at least, don't remember having felt Christ and heaven so sweet and near anywhere else. At the close of the service I was struck with the deacon's calling aloud to the people, 'Don't forget the contribution-box; which is permanently fixed near the door, silently soliciting gifts.'"

THE NEW MISSION HOUSE.—Most of our readers are aware that new and commodious buildings have been purchased in New York for a Mission House. Such buildings were greatly needed, and the purchase was most opportune. Let each contribute something towards paying for them. They ought to be paid for at once, and it can be done if each will do a little. If you have not contributed in the collection taken for the object, hand your contribution to your minister and he will forward it to New York.

AN ADVANCE.—The New England Conference raised last

year for missions, \$25,512.99, an advance on the previous year, of \$3,021.05. This sum, though creditable to the Conference, is quite too small. Fifty thousand is the least sum we would name for the Conference to raise for missions—foreign and domestic—the present year. It can be done, it ought to be done. Circulate the *Missionary Advocate* freely among the people—preach often on the subject of missions—hold missionary concerts—and the people will contribute freely to the cause. They need light on the subject—let them see what God is doing in the heathen world, and they will take pleasure in sustaining the glorious missionary work.

### Our Social Meeting.

An old itinerant gives this useful bit of experience:—

Although my first personal efforts in prayer were soon followed by entire victory over the dread of kneeling and the terrific fright of hearing my own voice, yet I soon encountered other difficulties. While I had found peace to my own soul, my prayers at best appeared too weak and broken to be of the least use to others, and I wanted others to be converted, and felt it to be my duty to pray for them, and with them, at every opportunity. I had unconverted brothers and sisters, some older than myself, and I must take a part in the daily devotions at the family altar. But what could such prayers as mine do, made up of sobbings and disjointed petitions, but half uttered for weeping. Surely, I thought, the blessed religion of Jesus deserved, and the condition of my unconverted friends needed, better praying. I must prepare a more commendable prayer, that may be blessed to the salvation of others. I, therefore, one day, with great care set myself to the task of preparing a prayer to be used in the evening at family worship. My success in making the form was but partially satisfactory to myself, but in reviewing the production I thought it rather an improvement upon former practice. Well, when the time for family prayer had come, and my father read a chapter in the Bible as usual, my mind was so intent upon my own forthcoming prayer, that I little understood either the lesson read, or the prayer that followed. But when the concluding 'Amen' was pronounced, I rose from my reclining attitude and commenced about as follows, namely: 'O Thou most magnificent and glorious Jehovah,' and then a pause to recollect the next sentence; but it had gone beyond my reach. I tried with all my power to recover it, but all in vain; until being chained in silence so long, I became ashamed and confused. At last it was suggested that the whole process was the effect of temptation. I now cried out, 'O Lord, forgive me this once and I will never do so again,' and at once fell into the former line of sobbing out my broken prayers, and at this time with a little more of contrition of spirit than usual. And, moreover, to this day, for more than fifty years, I have kept my promise, that I would never study out another form of prayer beforehand. The business of praying without ceasing renders such a work both impossible and entirely unnecessary. God's own elect cry day and night, and He answers their prayers.

Rev. M. G. Prescott of Williamsburg, Me., gives us

#### A WORD OF EXHORTATION.

The cold winter months are passed. The sun sheds its cheerful rays upon us, and all Nature springs into life.

Are not the rays of the glorious Sun of Righteousness falling upon us? and should not we show equal signs of life? Should not our hearts leap for joy, as we join in the songs of redeeming grace and dying love?

As we go to our several appointments, let us gird on the whole armor of God, and give to the old Gospel trumpet that certain sound, that shall warn sinners to flee from the wrath to come.

Let us make it our only object, to save souls, take them in our arms, and carry them to the feet of our blessed Jesus, where they can only find pardon and forgiveness of sins. Let us exclaim with one of our good brethren, "Give me souls or let me die."

If we thus do, the cohorts of hell shall be driven back, victory shall turn on Zion's side, and a shout be heard in the camp of Israel.

I. E. J. of Milford has a valuable word on

#### ACTION.

Demosthenes, when once asked the first requisite to eloquence, replied, "Action." And the second, "Action." And the third, still he replied, "Action."

Action is a universal law. We can no more violate it, either as physical, intellectual, or moral beings, with impunity, than it could be suspended in the material world without disaster.

Activity as physical beings is a first law, and the rewards of obedience to it are health, bodily elasticity, a useful life, and the approbation of God.

As intellectual beings, the objects which claim the investigation of our minds are numerous and spread themselves around us in all directions.

We are furnished with faculties fitted for the acquisition of knowledge, but these powers of acquisition will prove wasted or abused talents, except as we yield to the force of the great law of action. The mind must be urged on in the process of obtaining knowledge, and expanding its powers. Action is the appropriate element of the mind; it increases the energy of its powers, and opens a way for that energy to expand.

No great and valuable attainments can ever be made, except by vigorous mental exertion. The powers with which the Creator has endowed us are not given to slumber in inaction.

"To every form of being is assigned  
An active principle; however removed  
From sense and observation, it subsists  
In all things, in all nature, in the stars  
Of azure heaven, the unending  
Clouds, in flower and tree,  
In every pebbly stone that paves the brooks.  
The stationary rocks, the moving waters,  
And the invisible air—  
Whatever exists, hath properties that  
Spread beyond itself, communicating  
Good, a simple blessing or with  
Evil mixed; spirit that knows  
No insulated spot, no chasm, no  
Solitude. From link to link it  
Circulates the soul of all the worlds."

Obedience to the law of moral action is inseparably connected with man's highest usefulness and happiness. Our duties do not and cannot, all centre in ourselves. There are obligations from which we cannot be absolved. The history of the past teaches us what changes in society a single individual may effect. Even the examples of perverted moral action present striking illustrations of individual power, and while they should stimulate to greater vigor the friends of virtue and mankind, they utter an impressive warning against such a perversion of the noblest faculties of our nature.

True charity exerts a tranquillizing influence on the soul, it is an antagonist principle to every disquieting passion and is kindred to the calm, pure, Christ-like, and ennobling impulses, which give direction and make up the sum of a happy life. Then let action, noble, generous Christian action be our law.

"T will sweep distemper from the busy day,  
And make the chalice of the big  
Round year run o'er with gladness."

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

**RAISING TURNIPS.**—We Americans do not esteem these roots so highly as our English friends who raise large quantities of them for stock feeding. We are inclined, however, to think more of them each year, and advise the sowing of this crop. For stock purposes the seed should be sown some weeks earlier than if the crop is intended for the market. There is very little difficulty in growing turnips if proper care is used in the selection of seed and soil and a fair dressing of manure is applied. It is far better, when it can be done, for the farmer to raise his own seed from selected turnips, saving only the seed from the central seed stalk, which will ripen the earliest, and will be sure to produce good roots when sown. The soil should not be wet, neither very dry, though in a wet season we have known this crop to give the best results on quite dry, and rather poor land. The soil should be in good condition, well pulverized, and fitted to receive the seed. We never like to see a person attempt to sow small seeds on coarse, lumpy ground. If the ground is well prepared, the seed can be well and expeditiously sown with an improved seed sower. Care must be used to keep down the weeds by hoeing or otherwise, so that the field will be clean and neat. With such management, a crop varying from six hundred to one thousand bushels may be expected.

**PLOUGHING AND CULTIVATING.**—Only a few years ago and no such implement as a cultivator was known to the farmer, and the plough only was used to run between crops. Since the introduction of the cultivator we have had the horse hoe with several changes and modifications. We have used the cultivator to a great extent in years past, not only among growing crops, but among trees, and we prefer it to all other implements for this work. It was, and still is, our habit to run the cultivator often among the crops, even though we did not hoe. This we did especially in dry weather, for we have always noticed that all field crops stand a drought better if the soil is kept loose around the plants. Some farmers who come under our observation, still cling to the plough, never using the cultivator or any of its modifications. The farmer cannot afford to buy every new-fangled implement that is sent out, but he cannot afford to be without such as save a great deal of labor and are really good.

**WORK FOR THE SEASON.**—CABBAGES.—It is not too late to plant for winter use. Don't be sparing of your seed, for sometimes the worms come in for a pretty large share of the plants.

**SWEET CORN.**—Don't forget to plant for a succession. Burr's Improved is a large and excellent sort.

**HOESING** must receive early and constant attention.

**FIELD CORN**, if planted now, will have short time to mature. We have known many a time the Canada corn planted as late as the first week in June and do well.

**CELERY.**—Save a parcel of land for this crop. The plants should be set in course of a week or two.

**TREES** newly set will be greatly benefited by being mulched. Old hay, straw, leaves, and many other things will answer a good purpose.

### The Righteous Dead.

Rev. ISAAC STODDARD, a superannuated member of the Providence Conference, entered into the rest of heaven, May 8, at 9 p. m. He was born at Gales Ferry, Ct., October, 1788, and had thus completed more than four score years at the time of his death.

He was converted when about 16 years of age, and for the fourteen succeeding years preached and held religious services in the neighborhood of his father's house. On the thirtieth anniversary of his birth he left home to enter the ministry, at the time when such a life in New England meant exposure, hardship, poverty, and peril. He was received on trial in the New England Conference, in 1810, and sent to Old Needham Circuit; in 1820, to Craftsbury, Vt.; in 1821, he was ordained deacon, and in this, and the following year, labored on the Island of Rhode Island; in 1822, he received his second ordination, and this year and 1824, travelled Brookfield Circuit, Mass.; in 1825, at New London, Ct.; 1826, Middleborough, Mass.; 1827-8, Warren, R. I.; 1829-30, Brookfield, Mass.; 1831-3, Pelham; 1833, Norwich, Ct.; 1834, Norwich, North; 1835, Warehouse Point; 1836-7, Webster, Mass.; 1838-9, Newport, R. I.; 1840, Nantucket, Mass. At the division of the New England Conference, he became a member of the Providence Conference, and was stationed in 1841-2, at Fairhaven, Mass.; in 1843, at South Yarmouth, where his health, never firm, gave way; and in the ensuing spring he received a superannuated relation, which he has since retained. During the fifty years of his Conference connection, his record has been clear.

The Master honored him as a winner of souls. In most, if not all, of his

acts of labor, his efforts were answered in precious revivals of religion, and the strengthening of the struggling Church. Much of the fruit has ripened, and been safely gathered unto God. Many of the churches, which were feeble in his working day, are now vigorous, and largely useful. He delighted, in his last days, to tell of "the good hand of his God upon him," and of the victories of the Redeemer's blood. The twenty-five years of his superannuation were a discipline of suffering; but amidst all, he kept his faith in God. For quite a portion of the time, he has lived in this village. Partially blind, and afflicted with a complication of diseases, he struggled long against them, until the tabernacle, beaten and torn by the storms of eighty years, was gently taken down, and its occupant joyfully possessed the "building of God," "eternal in the heavens."

He was an earnest patriot, having marched to the national defense in the last war with Great Britain, and being anxious to declare, by vote and private influence, during our late civil strife, how ardently he longed for our national unity. He was a true Christian, evincing, during sixty-four years of religious life, a constant purpose to exalt and serve his crucified Lord. He leaves a widow, in declining strength, and a daughter of his first wife, who have grace to abide in the shelter of the promises. May the prayers of the Church ascend for them; and may the self-surrender, heroism, and success of the fathers be everywhere copied by their sons.

W. T. WORTH.

Rev. FREDMAN B. HAMBLEN, A. B., died at Boston, Mass., May 8, 1869. At a meeting of the members of the Boston Theological Seminary, the following resolutions were unanimously adopted:—

Whereas, by the death of Bro. Hamblin, God has permitted the removal of one whose high talents, excellent scholarship, manly social virtues, and noble Christian character placed him among the first in our esteem and confidence, and gave bright promise of a useful life; therefore,—

Resolved, That, while bowing submissively to the mysterious Providence which has broken our band, we deeply realize the great loss which we have sustained.

Resolved, That, while sorrowing at the loss which our Redeemer's cause bears by the fall of one who had offered himself to extend its interests in India, we rejoice, that by a consistent Christian life, a perfect faith in Christ, and a whole-hearted devotion to the will of God, we have undoubted assurance that he has received for the toils of earth a crown of life.

Resolved, That we extend to the friends and members of his afflicted family, and especially to his aged mother, and her whose many bright hopes were so suddenly blasted, our heart-felt sympathy in this hour of their sad bereavement, and commend them to Him who is touched at our sorrow, for higher comfort than earth can afford.

Resolved, That a copy of these resolutions be sent to the relatives of the deceased, and also for publication to the ZION'S HERALD, Christian Advocate, Northern Christian Advocate, Northern Independent, and College Argus, Wesleyan University.

A. B. SMART,  
A. P. CHAPMAN,  
R. L. BRUCE, } Committee.

Boston Theological Seminary, May 11, 1869.

Died, at Brunswick, Me., on Wednesday, April 7, EMMA G. EASTON, aged 21 years.

The life thus ended on earth, was radiant with beauty and promise. Her personal attractions, excellent mental qualities, warm sympathies, delicacy, and purity, gave Miss Easton rare power over others. But she sought not vain hearts for herself, but her Saviour. She was a much beloved member of the Senior Class at the Abbott Academy, Andover, Mass., and had gone to spend the vacation with friends in Brunswick, where she loved to rest so well, that she might have chosen that as a home to die in.

After the dying words to her friends had been spoken, as her physician bent to catch the last whisper from those sweet lips, he heard, "Open the door, dear Saviour." "Only the hem of your garments—the hem of your garments." "Jesus, receive my spirit." And a door was opened in heaven, and she entered into the joy of her Lord.

P. McK.

"Open the door, dear Jesus."

The pearly gate swings wide;

"Let me but touch Thy garments' hem,"

He standeth by her side.

The Living, Elder Brother!

Dear Saviour, grant Thy grace

To him whose bursting heart-strings

Would fain yield Thee Thy place.

C. L. S.

Died, in Dover, Me., April 4, 1869, Bro. GEORGE WATERHOUSE, aged 92 years, 6 months.

Bro. Waterhouse was a native of Barrington, N. H., and while in that State professed religion, nearly forty years ago. He did not, however, connect himself with any church till some twelve years since, after removing to Maine. But his life has ever been an exemplary one, and his later years have been deeply religious. His last sickness, lingering through many months, was borne with unfailing patience; and his testimony was often given for Christ, in prayer-meeting, after weakness rendered it difficult to stand. His end was peace.

W. W. MARSH.

FOXROCK, April 19, 1869.

Sister ROSANNA LEWIS died of lung fever, in Stafford, Ct., April 7, 1869, aged 86 years.

Sister Lewis had been a very exemplary member of the M. E. Church for some forty years. She improved every opportunity that she had to bear testimony to the doctrine of Christianity. Her last illness was short, but very painful, which she bore with patience and Christian fortitude. She remarked that she had nothing to live for, and was ready to go; for her, to die was gain.

OTIS PERRIN.

Bro. CHARLES A. BETT died in Stafford, Ct., of typhoid fever, April 10, 1869, aged 19 years.

With quite a precocious mind, he entered the Commercial College, at New Haven, Ct., with a view to prepare himself for a greater sphere of action than a farm life would be likely to afford. Such was the proficiency he made while there, and the rapid manner in which he overcame every obstacle that he was considered by the Professors one of the best mathematicians in the school. He sought and found the Saviour when quite a boy, and had for some years been an acceptable member of the M. E. Church. His practice was to let his light shine wherever he went. A large concourse of people gathered at his funeral, consisting of his former class-mates and associates, with deep solemnity, as if anxious to pay their last tribute of respect to departed worth.

OTIS PERRIN.

W. Woodstock, April 19, 1869.

Bro. SAMUEL H. POOT died in Bristol, April 22, aged 84 years, 5 months. He had been a member of the M. E. Church for many years, where he remained until called to join the Church triumphant. His amiable disposition and religious principle rendered him dear to all with whom he was connected, in any of the relations of life. His end was peace.

A. S. PERCOTT.

Died, in Greenwood, March 3, MARTHA YATES, wife of the late Rev. Wm. Yates, aged 92 years, 5 months.

She was one of the first members of the M. E. Church in Greenwood, and ever a faithful and devoted mother to her family, and to the Church. The day before she departed she sang and praised the Lord, bade her friends farewell, and calmly fell asleep in Jesus.

S. W. FIERCE.

SUSAN C. WALDEN, wife of Bro. George Walden, of Mendon, died in Worcester, April 30, aged 45 years.

She was a Christian twenty-eight years; a member of the M. E. Church in this place eighteen years; a worker in the Church, that will be missed; the light of her household. She has gone home through intense sufferings, borne without a murmur, leaving a husband and twelve children, sad and lonely.

J. W. COBBIDGE.

Mrs. MARY E. MACOMBER died in New Bedford, April 27, 1869.

Her death was sudden, but we trust she was well prepared. She will be remembered for her devotion to Christ, often exemplified by her ministrations at the couch of suffering. "Inasmuch as ye did it unto one of the least of these," etc.

J. E. HAWKINS.

New Bedford, May 13, 1869.

Mrs. NANCY PLAINTE, wife of William Plante, died at her residence in Centre Harbor, N. H., April 16, aged 53 years, 4 months, and 16 days.

Mother Plante experienced religion in early life, and, by her exemplary piety and consistent "walk with God," for many years, she won the respect and affection of her family, neighbors, and Christian friends.

J. L. HANAFORD.

Miss DELIA R. PIERCE died in Attleboro', April 15, 1869, aged 23 years, 1 month, 15 days.

Sister Pierce was converted in Rehoboth, four years ago, under the ministry of Rev. Charles Morse. Her religious life was full of the love and zeal of her Saviour. The day before she died, as expressive of her faith and hope, she wrote these words: "In the land to which I am going, all hearts shall be saved. There shall be no more death, and every tear shall be wiped away. All feast upon the same Jer, even the smiles of God. All are clad in the same garment of purity, even the righteousness of the Son of God. All are led by the same spirit, even the Holy Ghost, to cry, 'Worthy is the Lamb that was slain for us.' Then can I not well afford to journey through a strange land, full of discordant elements—wolf, and frowns, and jeers—to dwell in that land of love to which I am going?" She died, as she lived, gloriously.

H. D. ROBINSON.

A large and enthusiastic meeting in favor of Lay Representation was held in Pittsburg, last week Monday. *The Pittsburg Advocate* says:—"Monday evening witnessed an outpouring of the Methodists of these cities to hear Bishops Simpson and Kingsley speak on Lay Delegation. The old Smithfield Street Church was filled to overflowing, aisles occupied, and vacant spaces in the vestibule filled with people standing. An anthem from the choir introduced the services."

Bishop Simpson made a very able address, showing the desirableness, propriety, and necessity of this act, and how thoroughly the General Conference endorsed it. He proved its loyalty and its sympathy with all the movements of the age. He is invited to deliver the address in Boston. We trust he will accept. It is full of those grand aspirations and outlooks, that breadth and boldness and judgment which characterize the true leader of the people. Bishop Kingsley at his close heartily approved the movement. He said:—

"The Methodist Church be regarded as the most thoroughly enfranchised Church in the world. The General Conference had sent the question of Lay Delegation to the people. The laity were to say just what they wished in the case, and they would have it. The ministry, to whom the legislation thus far has been committed, are now saying to the laity: "Would you like to put your heads and hearts with us in extending the limits of Christ's kingdom? then just say so; that's all." No parallel to this was known among the churches. Here was true popular sovereignty. The people are consulted on this measure: and it will be just as they wish it. The Bishop would not quarrel with any who should differ from himself on this question, but love them just as well. But if he had a vote, he should, as a man, cast it for Lay Delegation; and he thought he should do the same if he were a woman."

**TAKE NOTICE.**—Twenty days notice must be given of the vote on Lay Delegation before it can be taken. That vote must be taken in June, therefore no notice can be given on Sunday, from the pulpit after the first Sunday in June. Every minister, therefore, if he have not given such notice must do it next Sunday, June 6th, or it will be invalid. Though the vote may be informally taken at any time, still it has no official validity unless thus announced. Every minister should see that every church has a chance to vote.

**NEWS ITEMS.**—The Rhode Island Legislature has adjourned without considering the Fifteenth Amendment. It will come up in January. —The Kansas Indians killed four buffalo hunters last week. —Georgetown, Cal., was almost entirely destroyed by fire on the 28th ult. —Decoration day was wet; the heavens were weeping. In Washington they had a fearful hail-storm. —Mr. Motley has arrived in Liverpool. —The French elections came out satisfactorily, the Government being sustained, and the rabble routed. —Mr. Peabody is on his way to this country, where he expects to breathe his last. —General Caballero de Roda succeeds Dulce as Captain General of Cuba. —Senator Grimes has written a letter to the *London Times* in which he coos like a dove. They won't know which of our public men to believe in England, by and by. —The Viceroys of Egypt has arrived at Trieste. —Senator Chandler has gone to Europe, with the "Pogram defiance" in his pocket. —The fifth anniversary of the Suffolk Temperance Union was held in Tremont Temple on Sunday evening last, at which Dr. Lees of England made a powerful speech.

**PHOTOGRAPHIC EXHIBITION.**—A novelty began in this city Tuesday and continues to-day—a Convention of Photographers. Lectures, photographic material, and photographs are in the programme. The results this art has attained will be set forth in some of the finest attainments of photographic skill this country can boast. Every one should give the exhibition and Convention a visit. It will be found at Horticultural Hall. Messrs. Loomis and Southworth are among the chief managers of the movement. The Convention should denounce Mummer's spiritualistic humbugs, which are the quackery and Buddhism of the profession.

**THE PEACE JUBILEE.**—The programme for this grand event will be found among our advertising columns. The great building is rapidly approaching completion, and the most sanguine expectations of the management have already been more than realized in every particular. Last week the cannon-firing by electricity was tested with perfect success, and as far as human foresight can provide, there seems to be nothing wanting to make the Jubilee one of the most perfect as well as one of the most stupendous celebrations the world has ever witnessed.

"LIFE, LIBERTY, and the pursuit of Happiness, are all secured by using *Dr. Seth Arnold's Balsam* in all cases of Bowel Complaints. It saves life, gives liberty, and makes happiness attainable."

### Church Register.

#### HERALD CALENDAR.

Rockland District Ministerial Association, North Vassalboro', June 22.  
New London Dist. Minist. Association (date not given) —see *HERALD*, March 11.  
Norwich and Danversville Districts Preachers' Association, Central Church, Norwich, June 14.  
The Asbury Grove (Hamilton) Camp-meeting will commence August 16.

#### POST-OFFICE ADDRESSES.

Rev. J. E. C. Sawyer, Box 636, Providence, R. I.  
Rev. S. S. Dudley, Hillsborough Bridge, N. H.  
Rev. T. Gifford, Postmaster, Gorham, N. H.  
Rev. B. Lufkin, Leeds Junction.  
Rev. S. V. Gerry, Portland, Me.

#### QUARTERLY MEETINGS.

**ROCKLAND DISTRICT—FIRST QUARTER.**  
June—Wiscasset, 5, 6; Woolwich, 13, 14; Georgetown, 19, 20; T. Cooks; Waldoboro', 19, 20; Union, 26, 27.  
July—North Vassalboro', 3, 4; Southport, 10, 11; Winslow, 17, 18; Clinton, 24, 25; Unity, 31, Aug. 1.  
August—Palermo, 7, 8; Lincolnville, 7, 8, by T. Cooks; Round Pond, 14, 15; Rockland, 21, 22, morning; Thomaston, 22, afternoon; Pittston, 28, 29.  
September—Winslow, 4, 5; Rockport, 11, 12; Camden, 12, afternoon. C. B. DUNN.  
Danversville, May 24, 1899.

#### BANGOR DISTRICT—FIRST QUARTER.

May—Hampton, 29, 30, A. M.; Brewer, 30, P. M.  
June—Orono, 5, 6, A. M.; Eddington, 6, P. M.; Oldtown, 12, 13; West Corinth, 19, 20; Bates, 26, 27.  
July—Ft. Fairfield, 3, 4; Houlton, 10, 11; Danforth, 17, 18; Lincoln, 24, 25; Dixmont, 31, Aug. 1.  
August—Greenville, 7, 8; Harmony, 14, 15; Sebec, 21, 22; North Seaboard, 28, 29.  
September—Bangor, Brick Chapel, 5, A. M.; Union Street, 5, P. M.; Garland, 11, 12. L. D. WARDWELL.  
Brewer, May 25.

#### BUCKSPORT DISTRICT—FIRST QUARTER.

June—Morgan's Bay, 5, 6; Eden, 12 to 16; Tremont and Cranberry Isles, 17 to 20; Machiasport, 26, 27, A. M.; Machias, 27, P. M.; by A. S. Townsend; West Lubec, 26, 27; Lubec, 27, P. M.; Eastport, 28, eve; E. Machias, 30, eve.  
July—Pembroke, 3, 4; So. P., 4, eve.; Robbinston, 6, eve.; Charlotte, 8, eve.; Calais and Milltown, 10, 11; So. Calais, 13; Alexander, 17, 18; Crawford, 18, eve.; Wesley, 19, eve.; Harrington, 20, eve.; Millbridge, 21, eve.; Orland, 24, 25; Bucksport, 25, P. M.; E. Bucksport, 31, Aug. 1, A. M.  
August—Bucksport Centre, 1, P. M.; Orrington, 7, 8; Searsport, 14, 15; Belfast, 15, P. M.; Columbia, 21, 22; Columbia Falls, 22, P. M. E. A. HELMERHAGEN.

**LAY DELEGATION.**—To facilitate the taking of the vote on this important subject, I have prepared "Notices of Election" on a bill suitable for posting up in the vestibule of a Church, or other proper place; size, 12 inches by 16.  
Also, ballots—"For Lay Delegation," and "Against Lay Delegation."

I will send 10 "Notices," and 50 each kind of ballots by mail, pre-paid, on receipt of forty cents, or in this proportion for such other number as may be desired.  
JAMES F. MAGEE, 5 Cornhill, Boston, Mass.  
May 27.

**SPRINGFIELD DISTRICT PREACHERS' ASSOCIATION.**—The next meeting of this Association will be held at Springfield, commencing Tuesday evening, June 29, at 7½ o'clock.

**ESSAYS.**  
"The Pastor's Work"—F. T. Lovett, W. H. Deane;  
"How should we conduct our Social Meetings?"—W. V. H. Wright, G. Johnson; "The Conference Seminary"—H. G. Day, E. Folson; "What can be done to save our Feeble Appointments?"—Joseph Knight; "Habits and Manners of an Itinerant Minister"—A. L. Pratt, C. Duggan; "The Past, Present, and Future of Methodism"—H. Eastman, J. L. Smith; "Nature and Extent of Regeneration"—A. M. Wheeler, G. E. Chapman; "Nature and Extent of Sanctification"—J. S. Barrows, A. C. Stevens, C. S. Buwell; "Sabbath-schools and S. S. Concerts"—opened by J. C. Watson, Coss, followed by extemporaneous discussion; "Utility of Preachers' Meetings"—R. Darborn; "The Itinerant's Ministerial Department"—L. C. Dickinson.

**REVIEWS.**  
"The Word of God Opened"—C. P. Flanders; "A Brief Review of Some of the Monthlies"—N. W. Wilder. Preaching, Tuesday evening, at 7½ o'clock, by J. S. Barrows; alternate, C. S. Buwell.  
Wednesday evening, preaching, by N. W. Wilder; A. C. Stevens, alternate.  
District Prayer-meeting, at 8 o'clock, Wednesday morning.

J. C. WATSON COKE, } Committee.  
L. C. DICKINSON, }

The District Stewards will meet in the vestry of the M. E. Church, at Springfield, on Wednesday, June 30, at 1 o'clock P. M. L. C. DICKINSON.

**STERLING CAMP-MEETING.**—The Sterling Camp-meeting will commence on Monday, the 29th of August, and continue through the week as usual. More particular notices will be given in due time. L. CROWELL.  
Worcester, May 27.

**A SABBATH-SCHOOL CONVENTION** will be held in the M. E. Church in Barre, Mass., on Wednesday, June 9, to continue through the day and evening. All workers, and friends of the cause in this section are cordially invited to be present, and enjoy an occasion which, it is believed, from assurance given, will prove of interest and profit to all participants. F. T. GEORGE.

**BOSTON THEOLOGICAL SEMINARY. ANNIVERSARY EXERCISES.**—1. The Annual Examination of Classes will commence on Monday, June 7, at 10 o'clock A. M.  
2. Alumni Reunion, Monday P. M.; Love Feast, Address, etc., Tuesday A. M.  
3. Annual Sermon before the Missionary Association, by the Rev. E. Westworth, D. D., formerly a missionary to China, on Monday evening, 7½ o'clock.  
4. Annual Meeting of the Board of Trustees, on Tuesday the 8th, at 10 o'clock A. M.  
5. Sermon before the Graduating Class, by the Rev. Thos. M. Eddy, D. D., of Baltimore, on Tuesday evening, 7½ o'clock.  
6. Public Exercises of the Graduating Class, on Wednesday, the 9th, commencing at 9 o'clock, A. M.

The Examination of Classes, and the meeting of the Board of Trust, will be held in the Seminary building, 23 Puckney Street; all other exercises at the Bromfield Street Church.  
Conference Visitors are requested to report themselves as early as possible on Monday, without further invitation. Places of entertainment will be provided for all the Trustees and Official Visitors; if possible, for others also. Wm. F. WARREN.

**ST. JOHNSBURY DISTRICT, VERMONT CONFERENCE.**—The District Stewards for the St. Johnsbury District will meet at St. Johnsbury, June 8, at 10 o'clock A. M. We hope to see a large delegation of Sunday school Superintendents to the S. S. Institute on the afternoon and evening of the same day. I. LUCE, P. E.

**DEDICATION AT TAUNTON.**—The M. E. Church, West Street, Taunton, will be dedicated on Thursday, June 10, at 10 o'clock A. M. Sermon by Rev. G. S. Hale, D. D., of Boston. Brethren in the ministry, come; and brethren and sisters of the membership, stay not away. L. B. BATES, Pastor.

**BOSTON THEOLOGICAL SEMINARY FAIR.**—There will be a meeting of the Ladies, to make further arrangements for the Fair, Thursday, June 8, at 3 o'clock, in the Bromfield Street Vestry. All are invited to attend.

### Commercial.

Money is easy, at 6 per cent. for call loans. The prevailing rate for discounts is 7 per cent. for first class. The excitement in the gold market appears to have died out, and a comparatively quiet time is now intervening. Government securities close very firm. The following are the latest quotations:—

6's	5-30's	10-40's
81. '02. '04. '06. '08 new '07. '08	112 113 114 115 116 117 118 119 120	109 110 111 112 113 114 115 116 117 118 119 120

GENERAL BUSINESS.—Anthracite Coal is selling at \$8.50@9.00. Cotton without change. Flour dull, and without any material change in price. Provisions light and the demand only for small lots. Butter is weaker and lower rates are current; best lots, 28c. Eggs, 21½¢ per doz. Strawberries, 30¢@35¢ per box.

### The Markets.

#### CAMBRIDGE MARKET.

Cattle.—We expected an early market, but to the disappointment of many buyers, the bulk were about five hours late, an accident above Fitchburg nearly demolishing two ear-loaders of stock, composed mostly of Veal Calves, owned by F. F. Brady and M. T. Shackett. The market was fair for Northern Cattle, as many will buy Northern, when they can get them, in preference to Western. Prices remain nearly the same. Not any sales noticed above \$15 per cwt.

Sheep.—The trade for Sheep is slightly improved, as far as disposing of the different lots is concerned, that were taken readily, at prices unchanged. Arrivals on the River train, by Wm. Barwell, were extra, and sold on commission to J. Pratt. A fair proportion of arrivals were Clipped Sheep. J. F. Kendall sold 116 Clipped Sheep at 5 cents per lb., average 44½ lbs. C. Hooper sold 70 Wool Sheep at 9½ cents per lb.

#### BRIGHTON MARKET.

The quality of the Western Steers was good, and run even, scarcely anything that was poor, and very few that sold less than \$11 per cwt. About one half of the stock this week arrived on Tuesday morning, and many of the butchers bought on that day.  
The market opened with but little change, and some of the tops were sold at \$12.75@13 per cwt., the bulk from \$12@12.50 per cwt., and at the close, some of the more common Cattle were taken at nearly 1 cent off from last week's prices.

Sheep.—Receipts of Sheep, 2,227 head. All Western from Albany. Sold on commission.

#### CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported expressly for *THE HERALD*, by GEORGE J. FOX, for the week ending May 27, 1899.

Amount of Live Stock at Market.	Cattle	Sheep and Lambs	Pigs
This week.....	2,280	3,416	3,509
Last week.....	1,961	4,843	2,809

**Prices of Market Beef.**  
Extra, \$12.75@13; first quality, \$12@12.50; second quality, \$11@11.50; third quality, \$10@10.50.

**Prices of Store Cattle.**  
Working Oxen, per pair, from \$150@200, \$250 to \$310; Milch Cows and Calves from \$35, 50¢@65 to 75, 100@110. Yearlings, \$18 to 28; two years old, \$30 to 42; three years old, \$45 to 62; Western Fat Cows, live, 10 to 11 cents; Dressed, 12 to 15 cts. per lb.; Stores, Wholesale, 12½ to 15½ cts; Retail, 13 to 20 cts per lb.; Genesee, N. Y., Pigs, 25 to 30 cts per lb.

**Prices of Sheep and Lambs.**  
In lots, \$2.50, 3, 3.50@4, each; Extra, \$4.50@9, or from 4½ to 9½ cents per lb. Spring Lambs, \$7 to 9. Veal Calves, \$8 to 12.

**Prices of Hides, Tallow, and Skins.**  
Brighton Hides, 10 to 10½ cents per lb. Country Hides, 9½ to 10 cents per lb. Pelts, \$1.50 to 2.50 each. Tallow, 1 to 7½ cents per lb. Calf Skins, 20 to 25 cents per lb.

**Classification of Cattle and Sheep.**  
N. B.—Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers.

Sheep.—Extra includes Coselets, and when those of inferior quality are thrown out.

### Business Notices.

See Advertisement. "The Battle Fought,"—the Victory Won. A reality. 21 May 26, 27 217

### THE JUBILEE.

Where'er by day or night we be,  
At home, or if we're out to walk,  
The nation's coming "Jubilee"  
Is every where the common talk.  
Some think 'twill be the "biggest thing"  
That ever yet the world has seen,  
While some objections to it bring.  
Who say the whole thing's very mean,  
But all in this one thing agree—  
That no one "CLOTHES" the Boys so neat,  
As PENNO—whose new store you'll see,  
Corner of Beach and Washington Street.  
June 2, 26

**FOR SALE.** A House and Lot in Abundantale, situated near the Litchfield Seminary, six minutes' walk from the depot, having delightful surroundings. The lot contains an acre laid out in lawn, garden and driveways. The house is a French roof cottage, containing seven large rooms and a wash-room. Furnace, Gas, and Water in the house. There is also a Stable and Carriage-house of the same style as the house. Buildings all new, and built in the most thorough manner. Improvements now begun near this place will greatly enhance its value. Price \$6,500 and no less. Apply at *HERALD* Office.  
May 27, 19

**THE** great success of the UNION SAFE DEPOSIT VAULTS, 40 State Street, Boston, is due to the fact that they supply the need long felt for some such place of perfect security. These vaults are not only fire and burglar proof, but are doubly guarded day and night, and the lessees of safes therein retain the keys. For the safe-keeping of coin, bonds, stocks, valuable papers, bullion, plate, lace, rare paintings, works of art, jewelry, diamonds, etc., they are highly commended by the leading city bankers. Circulars to be had of Henry Lee, Manager.  
June 2, 19

**COLGATE & CO.'S Aromatic Vegetable Soap**, combined with Glycerine, is recommended for Ladies and Infants.  
June 26. 7y.

**BUY ME, AND I'LL DO YOU GOOD.** DR. LANGLEY'S ROOT AND HERB BITTERS in all cases expel every species of Humor, Scrofula, and diseases of the Blood and skin, Liver Complaint in all its forms, Dyspepsia, Jaundice, and all Bilious Diseases, General Debility, etc. They cleanse the system, regulate the bowels, restore the appetite, build up and strengthen the body, and are the best Spring and Summer medicine in the world. G. C. GOODWIN & CO., Boston, and all druggists.  
May 13, 41 119

Only One Dollar a Year.

A Feast for the Reading World.

THE CHEAPEST AND THE BEST.

## THE REFORMER.

The first volume of this weekly will commence with June 5; and the proprietors propose to make it the most brilliant, varied, and entertaining budget of current literature that has ever been submitted to the American public in the form of a Family Newspaper. Better original stories than are to be found in any of the magazines will grace its columns; and in advance of all other periodicals of its class in size and amount of reading-matter, it is intended that it shall eclipse them in every department of literature included in the programme of a first-rate Household Journal.

New departments will be added from time to time during the progress of the year. We shall keep it at the head of its class by a liberal outlay for the very best literary matter (suitable for such a paper), procurable on either side of the Atlantic. This will be done. Romances, Novels, Satirical Sketches, Humorous Poems, Fancy Tales, and a weekly digest of all that is interesting in theatrical and other popular amusements, will figure in the contents of the "Reformer" for the coming year.

The channel of communication between young ladies of talent and genius, and the reading world will be opened to the former; and such of their productions as are calculated to do them credit and give them prestige will be published with such critical comments as they seem to call for.

The object of the proprietors of *THE REFORMER* is to render it the best family-newspaper in the United States; and if paying the highest premium for the best literary talent will secure that result, it will certainly be attained.

*THE REFORMER*, with its twenty columns of sterling, original matter, will be issued at Three Cents a copy, and sold by all newsmen and periodical dealers in America.

To all subscribers our terms will be One Dollar per year. Cash in advance.

The party who sends us Ten Dollars for a club of ten copies will receive an additional copy free. Six months' subscription received.

Write plainly the name of post-office, county, and State. Specimen copies sent to all applicants on receipt of five cents. Address:—

M. C. MENGIS, No. 20, State Street, Boston.

Proprietors of newspapers giving the above prospectus three or more insertions with an editorial notice, will be entitled to three copies of *THE REFORMER* sent for one year to any address they may indicate.  
1901 June 3, 11

### RESULTS

Are the only criterion by which the claims of a medicine to the confidence of the public can be judged. Theories often prove fallacious, but the practical test on experiment is infallible. For this test Tarrant's Effervescent Seltzer Aperient has been submitted for many years, and professional men

### SPEAK

of it unreservedly as the very best laxative, stomachic and general alterative in use. They prescribe it for dyspepsia, constipation, bilious affections, sick headache, rheumatism, dropsy, and all complaints of the secretory organs, whether acute or chronic, and

### FOR

this sufficient reason: that it is the only cathartic which possesses also the properties of a tonic, an energizer, and a nourisher. Other purgatives enfeeble the system, but this does not. It operates simultaneously as an evacuant, alterative and invigorant. The faculty have spoken for

### THEMSELVES

with regard to it, in some of the strongest testimonials that high medical authority has ever rendered. It is a medicine of a superior order. It must be borne in mind, however, that Tarrant's Effervescent Seltzer Aperient is not compounded after any theoretical formula, but is the fac-simile of one of the most wonderful natural restoratives in the known world. It is prepared from an accurate qualitative and quantitative analysis of the celebrated Seltzer Spring in Germany, and contains all the valuable elements of the water as drawn from the Spa—the inert, and therefore useless components being omitted, and the preparation thereby rendered more efficacious than the original fluid. It is prized above all price by those who have used it, for its

RESULTS SPEAK FOR THEMSELVES.

Sold by all Druggists.  
June 2, 41 119

